

# Orthodox critic

**TRADITION IN AN AGE OF REFORM:** The Religious Philosophy of Samson Raphael Hirsch by Noah H. Rosenbloom. Philadelphia, Jewish Publication Society. 480 pp. \$12.50

Aryeh Rubinstein

WHEN HE WAS 19, the future historian Heinrich Graetz was so impressed by a thin book he had just read that he wrote the author and begged to be accepted as his disciple. He was not sparing in his praise. "You are the hero of our spiritual exile," he wrote, "the most genuine Jew of our generation."

Graetz's request was granted, and he spent the next three years studying with the author, the 28-year-old rabbi of the grand duchy of Oldenburg, in northwest Germany. Samson Raphael Hirsch. The book was *Ispat Tsufon: Nineteen Letters on Judaism*.

Hirsch is credited with having done much, through his books and his rabbinical leadership, to stem the tide of assimilation among Orthodox youth. It was this problem, in fact, that gave rise to *Ispat Tsufon*; the letters are addressed to a fictional Benjamin, a young man whose faith had been shaken by the Enlightenment and who demanded a justification for remaining Jewish.

Hirsch's reply is so critical of the Judaism of the day that he has been dubbed an "Orthodox reformer." What he says, in essence, is that the Judaism that Benjamin knew was not the real article.

"What would you say, dear friend, if I were to tell you that the excessive pressure of centuries...made it impossible to rescue more than the externals of the Torah and that the spirit no longer found room...that Israel, banished from the society of the rest of mankind...lost contact and sympathy with the world and life...that a dull and prosaic dialectic had reduced to mere mumblings laws full of overflowing spirit?"

For an Orthodox rabbi to express such thoughts was indeed revolutionary. And not only in 1836. The new English edition of

the *Nineteen Letters*, prepared by Jacob Breuer and published by Feldheim in 1960 for the Samson Raphael Hirsch Publications Society, omits the above passage, and a few others — without bothering to mention the fact. Can it be that the critique of Orthodoxy penned by Hirsch 140 years ago is still true enough to hurt?

IN HIS PREFACE, Professor Rosenbloom, who teaches Hebrew Studies at Stern College of Yeshiva University, expresses surprise at the absence of "a comprehensive exposition of Hirsch's thought, which seems long overdue." His book, unfortunately, does not fill the void.

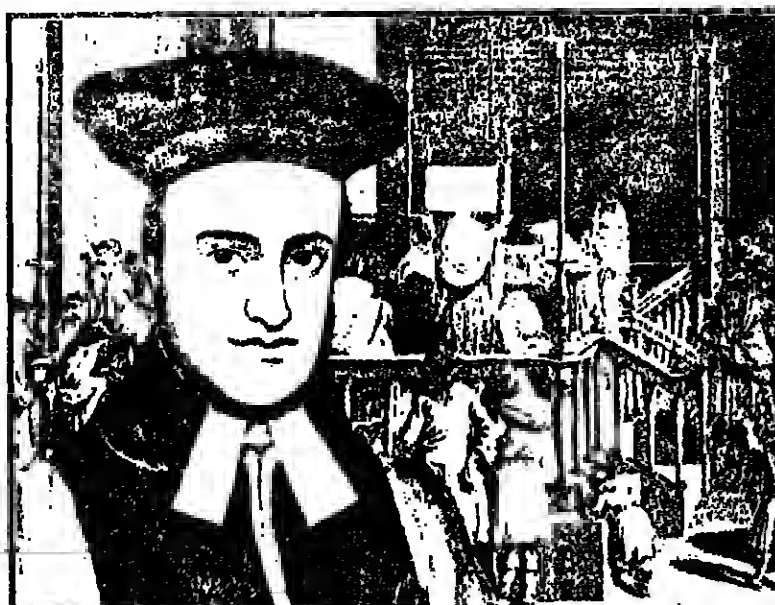
For one thing, Rosenbloom's scholarship leaves something to be desired.

One example of this has to do with Hirsch's abrogation — presumably when he was at Oldenburg — of *Kol Nidrei*, the annulment-of-vows declaration with which the service on the eve of Yom Kippur begins. Nobody actually knows the reason for Hirsch's action, but one explanation advanced is that some of Hirsch's congregants had become lax in carrying out their oaths and that his act was a temporary measure designed to overcome this tendency.

Rosenbloom, however, thinks that "a more plausible explanation...may be his 'enlightened' background and aesthetic sensibilities." Furthermore, he says, *Kol Nidrei* was particularly distasteful to him since it also served as a source for deliberate misinterpretation by anti-Semites. "Maybe, but he does not document any of this, and he makes no effort to show why his explanation is more plausible."

Even less excusable is an erroneous statement Rosenbloom makes about eligibility for membership in the Orthodox community of Frankfurt under Hirsch's leadership. He tells us that, except for the uncircumcised and persons whose marriage was not in accordance with Jewish law, every Jew was eligible not only for membership but even for election to the governing board.

As his source for this statement,



he cites Yitzhak Heinemann's *Ta'amei Hamitzvot, B'sifrut Yisrael*, vol. 2, p. 194. But all that Heinemann actually says there is that any Jew, with the exceptions noted, was eligible for membership. And Rosenbloom himself, in a footnote, cites another source, according to which persons who did not observe the Sabbath or kashrut could not be elected to the board.

Why didn't he check this? And even if he had cited Heinemann correctly, by what right did he relegate a conflicting source to a footnote? Could it be that he needed the alleged Heinemann statement to buttress his generalization that Hirsch, "to augment his ranks...displayed a remarkably flexible and pragmatic approach to the religious qualification of membership?"

BUT THE OVERWHELMING fault of the book is that the author flinches from his subject. He refuses to wrestle with what Gershom Scholem has called "the strongest pillar of Hirsch's fame." This is the doctrine of *Tora-im-derech-arets*, a concept so basic that it is often used to characterize the larger Neo-Orthodox movement, of which the Hirschian school is a part.

The term *Tora-im-derech-arets* first appears in Pirkel Avot (2:21), where the latter half of the phrase is used in the sense of "a worldly occupation," or a trade: "R. Gamliel said: An excellent thing is the study of the Torah combined

with a worldly occupation, for the labour demanded by them both puts sin out of mind." Hirsch borrowed the phrase, but gave it an interpretation of his own.

As used by Hirsch, it means that a Tora-im-derech-arets Jew was not one who pored over his Talmud to the exclusion of all else, but one who was scrupulous about observing the mitzvot, yes, but who was also diligent in pursuing his civic and cultural life of the larger community. (Schiller was a particular favourite of his, and Hirsch took an active part in the struggle for the emancipation of Austrian and Moravian Jewry.)

There are those, however, who maintain that this is much too sweeping, that it injects much more into *Tora-im-derech-arets* than Hirsch intended. All he meant, it is asserted, was that Jewish schools should not teach religious or "Jewish" subjects only, but secular subjects as well. This view that Hirsch employed the concept only as an educational principle had been dismissed by Mordechai Breuer as "an absolute error."

OF COURSE, if there is a dispute today as to just what Hirsch meant, he himself must bear a large part of the blame. If a writer confuses us as to the meaning of a key concept of his, the chances are that he wants it to be a little foggy. It was probably this

assumption that led Gershom Scholem to the extreme conclusion that the "Tora" part of Hirsch's "equivocal" slogan was only window-dressing to lure the Orthodox into embracing Western culture.

Rosenbloom does mention Scholem's view, but he professes not to understand how such vehement controversy could have been stirred up by "this simple talmudic dictum." So simple and harmless, in fact, that he does not get to it until page 353, and buries it in a short chapter on education. *Tora-im-derech-arets*, he says blithely, means nothing more than the "combination of religious knowledge and general culture."

Perhaps the explanation for Rosenbloom's embarrassment with the whole *Tora-im-derech-arets* doctrine is to be found in his preface. There he points out that the fires of the 19th century religious conflicts in which Hirsch took part have not yet died out. Consequently, "the objective discussion of Hirsch's viewpoint that true scholarship demands may still be unsafe, since it may provide too much ammunition to his detractors and too little to his admirers."

Remember the bowdlerized edition of the *Nineteen Letters* published for...the Samson Raphael Hirsch Publications Society. There are, it seems, still sensitive toes around. And prudence dictates that they should not be stepped on.

IN HIS DAY, Hirsch saw two opposing parties. The one had inherited "an uncomprehended Judaism as a mechanical habit," and feared to awaken its spirit. Some of the others were deeply concerned about the welfare of the Jews, but saw Judaism as a lifeless framework that had outlived its day. "They seek its spirit and find it not, and are in danger, for all their efforts to help the Jew, of severing the last life-nerve of Judaism out of sheer ignorance."

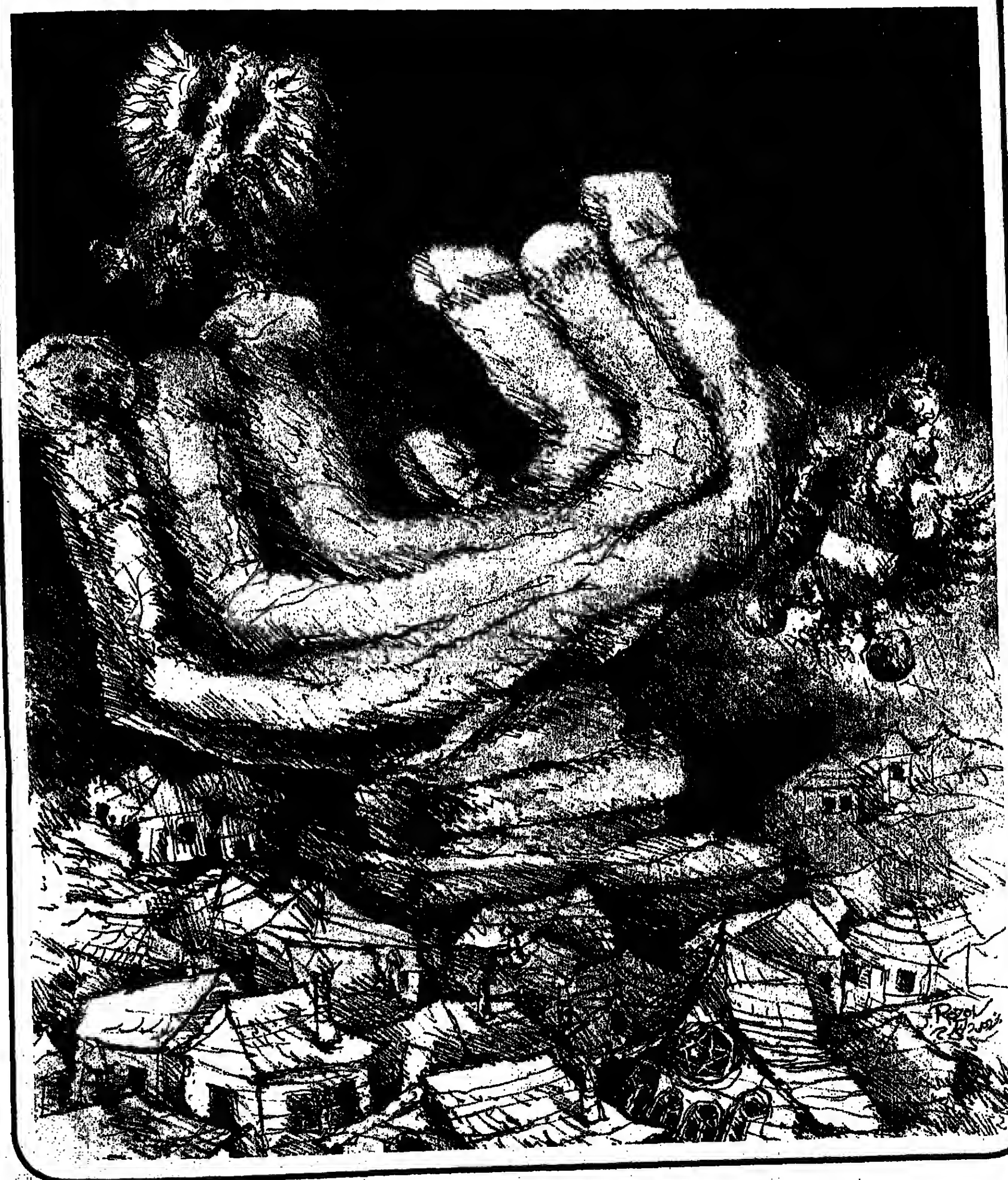
And Hirsch's prescription? Get rid of your prejudices and misconceptions; and study the true sources of Judaism — the Bible, Talmud and Midrash. "Know Judaism out of itself."

If Hirsch's bleak description of his contemporaries is still apt today, does it mean that his prescription failed — or that it was never tried? □

## THE JERUSALEM POST MAGAZINE

Friday, February 25, 1977

The story of the menorah page 8



## Protest and delinquency

**YOUTH UNREST** edited by S. Giora Shoham. Jerusalem Academic Press. 320 pp. No price stated.

Gerald Cromer

THE SIXTIES, or the latter part of them at least, are looked upon as an age of confrontation. However, their uniqueness must not be overestimated. In his historical perspective of the problem Marvin Wolfgang stresses its perennial nature. And the editor, in his introduction to the book, emphasizes the fact that the papers not only offer a theoretical and empirical analysis of "a phenomenon that has been," they also provide a framework for explaining "the recurring upsurges of youth unrest that are going to take place in the future."

This book is a collection of papers presented at the Inter-

national Symposium on Youth Unrest, held here in 1971. The empirical analyses cover various aspects of youth culture in Israel and the United States. Each of them examines a different facet of the local situation. The most lasting impression, however, is the overwhelming difference between the two countries — the turmoil of the United States as compared to the tranquillity of Israel.

None of the contributors goes so far as to say that the majority of American young people in general, or even of the student population in particular, were actively involved in one form or another of youth unrest. A number of them do point out, however, that those who were at the tone of the decade. The sixties will be remembered for the New Left, Flower Power, the Yippies and other such manifestations of protest among the younger generation. Israel remained almost untouched by these

developments.

The Black Panthers were by far the most frequently mentioned manifestation of unrest amongst Israeli youth. It is significant that they came to the fore at the beginning of 1971 just a few months after the ceasefire between Israel and Egypt came into effect. Even in this case, however, it is the difference rather than the similarity between the American and Israeli experiences that is most striking. The American Black Panthers were much more radical as regards both their ends and the means by which they tried to achieve them. The Israeli Panthers simply chose the name in order to gain maximum publicity for their cause. It was all that they really had in common with their American counterparts.

These differences between the two cultures form the basis for Dov Friedlander's article on "The Activist Abroad." As head of the Student Counselling Service at Hebrew University he came into

contact with a number of American activists who were finding it difficult to adjust to the more placid nature of campus life in this country. Their views about Israeli universities and the attitudes of local students towards them created serious identity problems. They suffered, in short, from a severe case of culture shock.

The articles deal with youth unrest amongst both working-class and middle-class youth. The former concentrate on juvenile delinquency and collective violence, the latter on political activism and the drug subculture. Of particular interest, however, are those papers that attempt to analyze the growing convergence between the unrest of the rich and the poor, or in Nile Christie's terms, between those who have too little bread and those with too much.

This is, of course, a two-way process. Juvenile delinquents are beginning to define both their misdeeds and the responses to them in political terms and activists are becoming more and more involved in illegal activities in order to further their cause. The dividing line between criminality

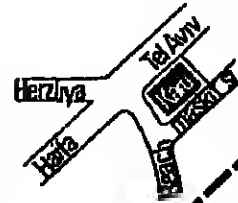
and political marginality is increasingly blurred — protest and delinquency are, in some cases at least, almost indistinguishable.

IT IS A pity that it took so long to publish the conference papers in book form. However, the delay in no way detracts from their value to scholars and laymen alike. Not only do the articles offer a comprehensive picture of what is by now a historical phenomenon, they also help us to understand the relative tranquillity of both ghetto and campus at the present time.

Every collection of articles has its weak points and *Youth Unrest* is no exception to the rule. A few of the papers do little or nothing to extend our knowledge of what is by now a well researched area. However, they are more than compensated for by a number of important contributions particularly in the field of criminology and the sociology of deviance. Together with some of the more general articles on intergenerational conflict, *Youth Unrest* is worthwhile reading for anyone interested in the counter culture. The book as a whole gives a sympathetic portrayal of a troubled generation. □

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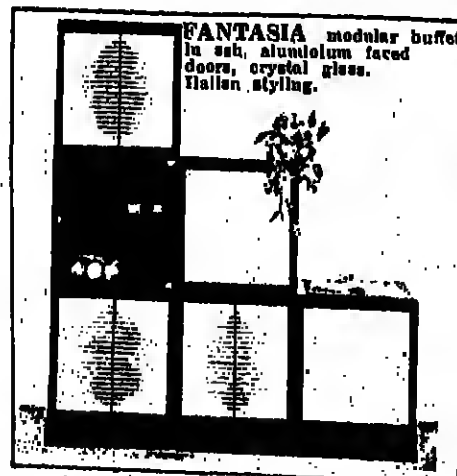
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מכרז מן האל



# SCAPEGOAT?

Asher Yadlin was sentenced earlier this week to five years in prison for accepting bribes and making a false tax declaration. His wife, Daliah Yadlin, describes for The Post the "monstrous system" that sacrifices its own minions. She recalls a conversation with the late Avraham Ofer, in which he said: "Asher's naive if he thinks the party is going to come to the aid of one man... Nobody will help him. Asher is finished. He'll never be able to come back to his old life and old world."



Photos: Rubinger

DALIAH YADLIN has always kept distant from Israel's political life. Perhaps this was in reaction to her childhood. For as the daughter of Ellahu Golomb, one of the architects of the Hagana (her mother Ada was Moshe Sharett's sister), she grew up in a home on Tel Aviv's Sdorat Rothschild that crackled constantly with the public and clandestine affairs of the Yishuv.

"Perhaps it was also a reaction to Asher," she says puckishly. Daliah Yadlin still knows how to laugh — at herself, at Asher, at the occasional oddities of the order which has engulfed her. (At least her characteristic good humour still broods her during this conversation, which took place earlier this week, on the eve of Asher Yadlin's sentence of five years in prison.)

But Asher Yadlin's interrogation and trial have swept her abruptly and cruelly from the refuge of private life into what she considers a Kafkaesque world, where the powers of state, party, police, press and the law all turned suddenly hostile and alien.

"I also feel that the 'system' of which Asher was a part is monstrous. But why must this 'democracy' change itself through one scapegoat?" she asks.

"One of the police investigators

told Talla (Asher Yadlin's girl friend, whom Daliah befriended in the course of the investigation), 'We want to rid the country of all this stench.' And Talla said correctly: 'Is this a matter for the police, or for elections?'

"Is this the method of reforming the system — to let heads roll? And if this is the method, then why only Asher?"

"Let them take any minister or public figure and grill him for 90 days about his whole life and all the things he has done, like they did with Asher. Then we'd see if there is anyone who is blameless."

DALIAH does not claim that her husband, from whom she has been separated for a year and half, is innocent. She sees him as a cog in a system that was bad, funneling money to the party, and then trapped in a legal and political process in which all turned their backs on him.

Toussie-Cohan, the defence lawyer, argued in court that Yadlin had committed a "technical crime," since the money he confessed he received from lawyer Haim Goshen went not into his own pocket, but to the party.

"I don't say it was a technical crime. I'm not a lawyer," says Daliah. "Perhaps, it was a moral

crime, but it was also a crime of the entire state.

"Once you put a person who was part of the system into the legal grinder, into the hands of Ziegler (the investigating officer), and confront him for 90 days with the question: Did you or didn't you receive bribe money? — why, of course, he's finished."

"In the past that would not have happened. Then friends stood by each other. There was comradeship. They wouldn't let one man take the rap."

Daliah Yadlin states her case quietly, but with deep conviction. She lived with her husband for 30 years. She knows him. True, they lived separate lives even before they were actually separated. There was an understanding and mutual respect, she says. It was therefore only natural that, in this crisis, she would be at his side.

AT FIRST, she says, Yadlin believed the accusations — which were sprung on him just after he was named Governor of the Bank of Israel — would be quickly disproved.

"That, of course, we know now was a mistake."

"He didn't want to reject the nomination for Governor, because he wanted the investigation to go quickly. He remembered the example of Zvi Rechter (who resign-

ed his position as director-general of Solel Boneh during the Tibor Rosenbaum scandal). His investigation dragged on for a torturing two years."

But Daliah also says that Prime Minister Rabin was given "bad advice" that adversely affected the case.

"They decided not to cancel Asher's appointment. 'Innocent until proven guilty,' Rabin said. But these are empty words. For this merely served to whip up public hysteria. The media and the public convicted Asher, even before he was arrested, before he was indicted, before he was tried."

"WHAT RABIN didn't understand is that such hysteria has a dynamic of its own. In the end it demands its sacrifice."

"In this atmosphere nobody believed he could be innocent despite the fact that Rabin dined on 'about innocent until proven guilty.'"

"From the beginning, the police constantly offered Asher deals to get him to confess to the various and ridiculous charges that were being levelled against him. Most of them were later discarded. But Asher refused. He wanted to fight."

"However, in the atmosphere that was created, everything conspired against him. The police, for ambitious reasons, wanted their

pound of flesh. The politicians, scared, turned their backs on him. Goshen turned state's witness long before anyone knew."

IT WAS AT this point, before the indictment, that Daliah wrote a much publicized "open letter" criticizing the police's methods and likening her husband's ordeal to the Dreyfus Case.

"Even before a trial, even before an indictment, he had already been publicly condemned as guilty."

She was also deeply disturbed by the first meeting she was allowed to have with Yadlin after his arrest.

"He was a different man. Not the Asher I knew. He looked furtively from side to side. His chin quivered. I thought I was in Nazi Germany or Russia. The realization that they could bring a man like Asher to such a state, led me to write the open letter to the Attorney General."

Daliah says a turning-point in the interrogation was reached when her husband learned that Goshen had turned state's witness.

"That shook his confidence. He sent me to Ofer with the message: 'They are getting on to party money and I'm worried.'"

"I went straight to Ofer's house. Shoshana (Ofer's wife) was home

alone. She told me the radio had announced that morning that the police were investigating charges against her husband."

"When Avraham came home we listened to the six o'clock news. It said the police denied the earlier report. Yof."

"Then a little while later Avraham received a call from Zedok's aide. 'Do you know,' he told Avraham, 'that the Attorney-General is studying accusations levelled against you? It will be levelled on television at nine o'clock tonight.'"

Ofer, says Daliah, knew nothing about it.

"He called his old friend (Police Minister) Shlomo Hillel."

"Do you know about any police accusations against me?" Ofer asked.

"No," Hillel said.

"Do you know the Attorney-General is studying them and there will be a report on TV tonight?"

"No, I don't know."

"Then I suggest you check, since one hand doesn't seem to know what the other is doing," Ofer said. "And I'll also give you something to think about: Why is it, Shlomo, that this kind of thing always occurs the night before Ha'Olam Hazzeh comes out?"

AFTER THIS exchange, says Daliah, she told Ofer about Yadlin's warning.

"He's naive," Avraham replied. "If he thinks the party is going to come to the aid of one man, he's totally naive. Nobody will help him. Asher is finished. He'll never be able to come back to his old life and old world."

Daliah notes pensively: "At the time, I didn't understand what Avraham meant. Now I do."

"Ofer said that about Asher," she adds. "Later, he applied it to himself."

The police, says Daliah, pressed Yadlin to name names regarding the party financing.

"But Asher refused. They were his friends, he said. He sent messages through Talla to Zedok and Rabinowitz. But they did nothing. 'Oy, Oy, Oy,' Rabinowitz said. But by then elections were in the offing. It was too late. They were afraid of being accused of a cover-up. The decision was to let justice take its course. But what justice?"

"The second thing that shook Asher was Ofer's death. His closest friend."

"Asher asked me to represent him at the funeral. There were wreaths all over. I thought, if only someone had sent Ofer flowers a day before, perhaps his death could have been avoided. Later, I went to Kupat Holim and asked them to send some flowers to Asher in hospital to buck him up. They didn't."

Daliah recalls that at the Ofer funeral, Yitzhak Ben-Aharon came up to her and said he was convinced that Asher should not spend even one day in jail.

"But there is no one to talk to," Ben-Aharon told me. He said he wanted everybody to confess that they had funnelled money to the party, and put an end to the persecution."

ANOTHER PARTY veteran was deeply upset by Ofer's suicide and Yadlin's arrest.

"He felt a sense of responsibility. He saw that Asher was one of the followers of Eshkol and Sapir. He didn't have the strength to stand up to these leaders and was now paying the price."

This man, one of the "founding fathers," saw it as the responsibility of his generation.

"He went to see everybody

he thought could help. He wrote a long letter, for publication, saying that one or two persons should not have to pay for the guilt of the many."

"Then he went to Golda with the article. That same day, at midnight, he called me."

"Forget it," he said. "Golda wouldn't let me leave until I promised not to publish the letter. The party, she said, must now come first."

Daliah believes that had it not been for the public hysteria, the verdict without trial which stacked everything — including the police and the party — against him, Asher might not have confessed.

"But he said he'd entered a tunnel with no end."

"One thing he understands is power. When he saw that all were turned against him, that the police could do anything they wanted, that the dynamics of the situation and the interests of all were against him, he was ready to capitulate."

"He'd had a heart attack. His best friend had committed suicide. He felt he couldn't take a long trial, with all the dirt, and then perhaps face further investigations."

"The common cause of everybody seemed to be to convict Asher. And in any case his name had already been blackened beyond repair."

THE CRITICAL moment, says Daliah, came on a Friday afternoon.

"Asher told us, 'I see the party, the establishment, the police, the press all against me. The police can do anything they want. I can't go on. You decide: honour or life?'"

"I answered, life," Daliah says.

"When I got home, the children were furious. (The Yadlins have a married daughter and a 17-year-old son.) They wanted to fight. They said I should have given him strength to carry on. But I know it was too much. A trial might have finished him physically. I wanted him alive. Thus, the confession."

AFTER IT was decided to make a confession, a legal question arose as to whether Yadlin should confess to having pocketed the money for himself, or giving it to the party. In the first case, confession might bring him a lighter sentence.

"Here," says Daliah, "honour was the deciding factor. We decided to lay out the truth."

Asher still did not want to name names. He wanted to say only the minimum. He regrets that he had to name Aharon (Aharon Yadlin, the Education Minister). Not only because he is his cousin, but because he is the most innocent, naive and least involved. But what can you do? Aharon was party secretary at the time. That's fate.

"Nobody really understood, when the thing started, that it would get out of hand," Daliah believes. "Nobody understood that false accusations, whipping up public hysteria, trial by press, police ambitions, would end up in an investigation involving illicit party fund-raising, which in turn would force everyone to turn their backs on him lest they be implicated."

"The result for all of us was a strengthening of the police and of types like Yigal Laviv (the types like Yigal Laviv who first submitted charges against Yadlin to the police)."

"But," says Daliah, "for those who are accused, the result is, of course, state witnesses, and public confessions."

"This is what we've come to. It wasn't this kind of state that was dreamed of in Beit Golomb."

Well, if you knows of a better 'ole go to it.

— Charles Bruce Dainoff, 1889-1959

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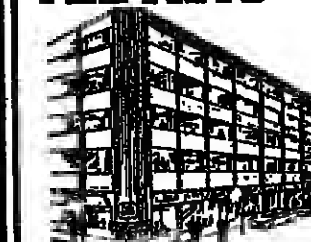
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הכדור האדום



THE OFFICIAL stand of the Likud is that only the Shomri Peninsula can be negotiated away in return for peace. Recently, Herut leader Menachem Begin indicated that an accommodation might be possible over the Golan, too. It is a statement that has caused a stir among members of Likud, one of the Likud's coalition allies. As the West Bank and Gaza — no compromise.

Knesset Member Elimelech Rimalt thinks differently. He was the official leader of the Liberals, Herut's main partners, until a year ago, when he resigned the party chairmanship to make room for younger men (he is 69). More important, Dr. Rimalt feels increasingly restive over the mystical, emotion-ridden style that dominates some circles in Herut.

"The Labour people say that in exchange for peace (or less than peace) they are ready to surrender territory even in Judea and Samaria. At least this is a consistent position. It means that if a deal exists, it is because of the Arabs, who won't negotiate."

"The Likud has two policies on this subject, and they are irreconcilable. One: no concessions without peace, which suggests that there may be something to negotiate about. The other: we shall under no circumstances surrender an inch of territory on the West Bank, which means that, on the Jordanian front at least, there is nothing to negotiate about."

If the Labour Party's standpoint sounds the better of the two, why does he take exception to it? Dr. Rimalt puffs at his pipe; he looks privately amused. "Their illusions about peace-making," he says, "are no less a fantasy than the Messianic visions that crop up from time to time in the Likud."

Cabinet members reckon that if they can bring themselves to table something like the Allon Plan in Geneva, the enemy will kiss them on both cheeks. Don't they see the futility of such an exercise?

There is no connection between what Israel is prepared to offer and what the Arabs propose to take, says Rimalt. Peace is not around the corner. On that he agrees with Mr. Begin.

Going back to the pre-1967 borders is no solution either. Far from creating peace, it would provoke the Arabs to renewed war. Demilitarizing the West Bank, by which the Left sets such great store, is just a face-saving device. Will Israel take up arms every time it detects a breach of the regulations? The temptation before Arab generals in Kalkilya, gazing through their field-glasses at the immense conurbation of Gush Dan exposed to their guns, will be irresistible.

Anyway, Rabin himself does not propose such a territorial capitulation, and the Arabs will refuse to settle for less. And suppose, as the optimists do, that in a spirit of moderation the Arabs come to terms over borders, what about Jerusalem? This time it is Israel that cannot compromise.

The Americans have been suggesting plans for dividing and not dividing the city, for keeping it, nominally, a single municipal entity, while giving part of it to Hussein.

"Such ideas are the kiss of death. No Zionist administration would consider them."

Which goes to demonstrate how futile, in his view, all this talk of instant peace-making really is. There may be room in the course of time for a bit of give-and-take over borders, if we bargain hard enough. If we keep our cool, if we do not fall over ourselves in our

zeal to placate the other side, the Arabs may get to talking. They have sufficient territory, heaven knows, occupying as they do, between them, a sub-continent bigger than the whole of Europe. But Jerusalem is particular. It is an historic city which has been elevated into a symbol. For the Saudi Arabians, national prestige is at stake. Any peace negotiations undertaken at the moment, he declares, will founder on this rock, if on no other.

WHAT THEN, is to be done? What is the point of making offers that, according to Rimalt himself, the enemy will not accept? Perhaps the Likud's uncompromising stand has something to be said for it after all?

He shakes his head. Immobility is not a policy. The door must be kept open for an accommodation — if not now, then in future. We must grope for some point of contact, seek out subjects which are not explosive.

"That is why I say — lower our sights. Offer less, and ask for less. I believe in the historic right of the Jewish people to all Palestine, as defined and sanctified in the Bible. But theology is not politics. We must give something, we can't keep everything."

Nor can we expect to get too much back. He looks at politics with the disenchanted eye of the realist. "Sadat speaks of peace as something for the next generation. His real hope is that we shall fall apart in the meantime."

Dr. Rimalt therefore cautions Israelis against creating castles in the air. Let us aim for a *modus vivendi* as neighbours, if not good neighbours.

What specifically does he suggest? We might start, he thinks, by revamping our relations with the Arabs inside our frontiers, a topic that has been sorely neglected.

"I suggested some time ago, as a first step, the division of the country into autonomous zones, self-governing in domestic affairs. Some of the zones would be predominantly Jewish, others predominantly Arab. The Arab should be free to make his home in Tel Aviv, the Jew in Jericho or Nablus."

Inhabitants of the occupied areas would be given a choice of nationalities. If they opt to become Israeli, they will be entitled to vote in the Knesset elections. If they choose to be Jordanian, they must send their ballots to Amman. (This idea of Rimalt's has been adopted by Shimon Peres.)

AND WHAT OF the more distant future? Whom ought we to be dealing with? He accepts the existence of an Arab Palestinian nationality; but its seat is on the other side of the Jordan River.

The Hashemite Hussein wants the Palestinians out of his way. If we gave him the West Bank and Gaza, we would be playing into his hands. He would give the territory to the PLO, and dress up the deal by proclaiming a vague kind of federation with his kingdom. Transjordan he would keep to himself.

But Transjordan, says Rimalt, belongs in reality to the Palestinians, and they cannot be fobbed off with the Waat Bank. Originally, the whole area was one. It was split by the British, along the line of the river. The western side is today Israel. The eastern side is Jordan; and it could equally well be dubbed Palestine.

The creation of a third state between Israel and Jordan would

# LIBERAL VIEW

Elimelech Rimalt resigned the chairmanship of the Liberal Party a year ago and can now be designated an elder statesman. But he has not given up politics. He talks to the Post's DAVID KRIVINE about the party's policy with regard to a rapprochement with the Arabs and the rights of the Palestinians.



be artificial. On the practical plane alone, it would not work. If Palestinian nationalism is a genuine political movement — and Rimalt believes it is (which is another point separating him from Herut) — then one million Arabs now outside the occupied territories will want to move in.

They could not be accommodated between the Jordan River and Israel's pre-1967 borders. Creating an additional Palestine after two-thirds of Palestine proper has been lopped off in the east for Hussein, and two-thirds of the rest lopped off in the west for Israel, is potent nonsense.

LEADERSHIP of such an amorphous, economically non-viable fragment would remain in the hands of adventurers like the PLO, a dangerous thorn in Israel's side.

Dr. Rimalt's starting point, then, is Arab Palestine east of the Jordan (with or without the Hashemite monarchy), and Israel west of it. This is the partition that we should seek to consolidate.

"On the other hand," he goes on, "if it should emerge over the years that a genuine peace is attainable, but that the process cannot be completed unless there is some kind of compromise over

Judea or Samaria, I am not going to say, 'No, let us not discuss it.' That is where he differs with Likud.

BORN IN Bochnia, Poland, Elimelech Rimalt studied in Switzerland and Austria. His first published works were in German. Equipped in due course with a doctorate in Semitic philology, he came to serve as (of all things) a Conservative Rabbi in (of all places) the Tyrol.

A man of varied and somewhat pedagogical interests, he was a natural for the teaching profession. Once in Eretz Yisrael, he rose to be headmaster of a school in Ramat-Gan, and ended up as chief of the town's Education department. For many years, he was chairman of the Knesset's Education Committee.

He was shocked at last week's revelations by Asher Yadin. "In the old days, people would undertake outrageous things for party," — but never for private gain.

Since then, distinctions have become blurred, he says, and since 1973, it is illegal to receive donations from a business concern.

And before 1973? "There was still a difference between a private company, like

Elite, which can contribute to anything it likes, and an enterprise like Kupat Holim, which belongs to the Histadrut. After all, I too am a member of the Histadrut," he points out. "The Histadrut is not just Labour."

Mud will be slung over this during the elections, he fears. His own party is, happily, not affected. The Liberals are evidently less infused with ardent revolutionary zeal, and more preoccupied with the commercial proprieties.

"I don't want to indulge in self-praise, but I must say this: as long as I and my friends had influence, we steered clear of undesirable combinations. The party lived plainly; and it has no debts." (The Tel Hai fund belongs to Herut.)

THE LIKUD alliance is a little uneasy in domestic as well as foreign affairs. The partners tend to be different kinds of people. By rights, it should be the Liberals who take a right-wing stand on economic affairs; but they are, as in other policy areas, submerged by Herut. Yoram Eldor, Herut's man in the Histadrut, outdoes the trade unionists in worker militancy, and he is a dominant figure in the Likud.

"We do not see eye to eye with Eldor, but we play down our differences with him, especially before elections," says Rimalt.

This, of course, is the blight of the Liberals, that they are outshone by their sister party — which may be another reason why he resigned the chairmanship.

"Our younger members are seduced by the heroes of the do-or-die nationalists," he says. When La'am, the surviving splinter of Ben-Gurion's Rofi faction, joined up with the Likud, the Liberals thought they would be a moderating influence; but they have turned out to be more extremist than Herut itself.

Perhaps the Liberals should secede from the Likud, and join a liberal bloc in the centre? There is a void here that may be filled by the Democratic Movement for Change. Are the Liberals continually missing their opportunity? Has the alliance with Herut neutralized what should be an independent-minded group representing, like the conservatives in other countries, the local business community?

Dr. Rimalt will not say; he is evasive — torn perhaps by feelings of loyalty to the caucus of his faction, to the partnership that has made the Likud a united bloc (under different names) for 12 long years. He does not see the Liberals splitting off and chasing after other coalition partners after the elections, whatever their outcome. "That would be a public scandal," he declares.

And yet, when the big electoral confrontation is over and done with, "I think we should sit down quietly and review the results of our political alliance since its beginnings in 1965, when together with Herut we founded Gahal. It is time to weigh the pros and cons."

Despite his age, Elimelech Rimalt is not finished with politics yet. "I have a good many questions to ask our confederates, which still require an answer."

Meanwhile, it is forward to the charge. He is not a candidate for the next Knesset. This particular battle will be fought by others. But he offers them his unstinting support.

"The Likud is today the only alternative, after half a century of Labour rule. People are clinging to this prospect, out of hope, or perhaps despair. We cannot let them down," he affirms.

The director general of the Ministry for Religious Affairs, David Glass, has given up his position in order to be eligible for the National Religious Party's Knesset list. He tells the Post's ARYEH RUBINSTEIN why he has withdrawn his support from the party's No. 2 leader, Yitzhak Raphael.

# INDICTING THE NRP

THE NATIONAL Religious Party (NRP) is an almost paradoxical combination of religious idealism and sordid politics. Usually, however, it is the political deals and in-fighting that are in the public eye, and in the last few weeks this has been more true than ever.

Dr. Yitzhak Raphael, second only to Dr. Yosef Burg in the NRP leadership, goes off to America on a speaking tour and while he is away, a plot within the party to clip his wings ripens, and then bursts into the open.

It soon transpires — and this is the unkindest cut of all — that he has been abandoned even by some of his chief lieutenants in his own faction, Likud u-T'mura. The two most notable defectors are MK Aharon Abu-Hatzira, who is also mayor of Ramle, and David Glass, whom Raphael as Minister for Religious Affairs had appointed his director general.

Earlier this week I asked David Glass to account for this gangling up on Raphael. He frowned.

"THAT'S THE toughest question you could ask. And I don't like 'gangling up.' Though what happened was certainly improper. Internal elections were due to be held last October, and the other factions (Lomifneh, the Young Guard, the Moshavim and Hakibbutz Ho-Dati) had reason to fear that Likud u-T'mura had grown in strength since the last elections and now outnumbered the Lamifneh faction headed by Dr. Burg. And the other factions wanted to forestall the possibility that Raphael would become the No. 1 man in the party."

Q: But the elections were never held. Is Raphael right in attributing this to a plot to prevent confirmation of his greater strength?

A: He's 100 per cent right on that. And the irony is that he was doubly punished. Not only was Likud u-T'mura not allowed to benefit from its increased numbers, but the other factions refused even to continue the status quo.

Q: And if Raphael had become the top leader, would that have been a calamity?

A: Why ask me? Ask them. Q: But were you an innocent bystander? Didn't you and Abut-Hatzira have several meetings with the younger leaders of the other factions to work out a strategy for deposing Raphael?

A: We met with them, yes. But not to "depose" anybody. Our idea was that it was time for all three of the veteran leaders to retire: Burg, Raphael, and Warhaftig. But nothing ever came of our plan.

AND WHEN the plan came to naught, and the "Club of Four" (the four anti-Raphael factions) closed in on Raphael, Glass and Abu-Hatzira refused to support his threat to pull the faction out of the NRP. Glass resigned as director general in order to be eligible to run for the Knesset. But he denies reports that the Club of Four has promised him and Abut-Hatzira safe places on the party's Knesset list.

David Glass was born 40 years ago at Balfouria, a moshav in the Jezreel Valley. When he was 14, influenced by one of the few religious young moshavniks, he enrolled at Midrashat Noam, the



David Glass (Rubinger)



Yitzhak Raphael (Hansma Hsrman)

yeshiva high school near Ra'anana.

He went on to advanced study at the yeshivot of Slonim and Habad. Then came the army, where he served as a military correspondent. A series of articles on Christian missionary activities in Israel brought him to the notice of Moshe Shapira, then Minister for Religious Affairs.

When Glass left the army, Shapira gave him a job as coordinator of the Centre for Religious Education at Beit Meir in Jerusalem, and from there he moved on to Hechal Shlomo as director of the department for Disseminating the Torah. Next, Dr. Warhaftig invited him into the Religious Affairs Ministry, where he became director general after the Yom Kippur War. Along the way, he also earned a law degree, cum laude, at the Hebrew University.

If he is elected to the Knesset, what is his special "platform"? Does he have a line of his own? He replies that the NRP has lost its sense of priorities. "We used to wave two flags — the national and the religious. Our religious flag is now at half mast and I want to raise it to the top of the pole again."

What will we have gained, he asks, if we acquire "mora realis"

tate" in Judea and Samaria but Nahariya and Afula become secularist? He thinks the NRP's main task must be to strengthen the country's religious character.

"We're losing the struggle for religious education," he elaborates. "It's declining from year to year, both in quality and in quantity. We take pride in the network of yeshiva high schools. But we have neglected the foundation, the State Religious elementary schools."

In the past few years, he says, the percentage of pupils attending State Religious elementary schools has gone down from 80 to under 26, partly because of a deterioration in teaching standards.

"THE GREATEST achievement Religious Zionism was State religious education," Glass says. "But when did the party last have a serious discussion of the problem? Certainly not in the past three years. In the past three years we've heard nothing but 'territories, territories, territories!'"

Q: But won't this effect of Raphael's ouster be to strengthen that very line?

A: Why should there be any ideological change even if generation both in education and Lamifneh and Likud u-T'mura

send new men to the Knesset? I myself am considered a super-dove, whereas Raphael leans towards the hawks.

Q: But surely if Raphael is dropped from the leadership, it strengthens the position of the Youth faction headed by Hammer and Ben-Meir?

A: No, the inter-factional balance won't change. The proof is the first 10 candidates on our Knesset list. They will certainly not be more hawkish than the sitting members.

A: Let's face it, the Rombm can't compete with Hapuel or Maccabi. Certainly not for the non-religious. Even for the religious it goes back to the question of education. A boy with a sound religious education just won't go to a football game on Shabbat, even if he's dying to. But the real solution, I think, is a five-day week. People would be able to spend more time with their families. And religious youth would be able to play a part in sports.

Q: Do you think the chances of achieving a five-day week are better now than they were, say, 15 years ago?

A: Infinitely better. After all, it's the trend all over the world.

Q: In Israel, are enterprises owned by religious Jews showing the way?

A: I don't know. But if they aren't, they certainly should be.

"I had a meeting recently with head counsellors of B'nei Akiva. I told them it was very nice that they organized excursions to various parts of the country. But in my day, back in 1956, when it was school registration time, B'nei Akiva counsellors would go from door to door and explain to parents all about the State Religious system."

"Volunteering for guard duty at Ofra, a Gush Emunim settlement, is important, I told them, but there are other things crying for volunteers, such as the dozens of missionaries at work in Jerusalem, and nobody doing anything about it."

Q: You sound like a religious Yigael Yadin or Arik Sharon, bringing a message of change. But you're an insider, aren't you? Where have you been until now?

A: First of all, this is the line we all took in Likud u-T'mura, including Raphael. But none of the other factions paid any attention. They thought it was a gimmick to win votes in the internal elections. But secondly, up to now I've been a civil servant, and I was limited.

Q: You were quoted recently as having complained that the Government gets far less financial support to yeshivot than it does to universities, covering not more than 30 per cent of the expenses of the former. Don't you think this is a reflection of public resentment of the evasion of military service by yeshiva students?

A: The public knows that a good proportion of the yeshiva students — about one-third — do serve in the army. In any case, it doesn't make sense for the Government to grant yeshiva students deferment from army service with one hand and punish them financially with the other.

Q: But isn't there a basic difference? In the university, the selection gets tougher the higher you go. In the yeshivot, it's considered a mitzva to let anyone sit there for years, regardless of his qualifications.

A: I see no basic difference. Once you recognize a student's right to draft deferment, he is entitled to all the privileges.

Q: With regard to the Sabbath, why do all of the NRP's efforts seem to be limited to protests against desecration? Why don't you try to come up with activities that would constitute a positive alternative?

A: Let's face it, the Rombm can't compete with Hapuel or Maccabi. Certainly not for the non-religious. Even for the religious it goes back to the question of education. A boy with a sound religious education just won't go to a football game on Shabbat, even if he's dying to. But the real solution, I think, is a five-day week. People would be able to spend more time with their families. And religious youth would be able to play a part in sports.

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Q: In Israel, are enterprises owned by religious Jews showing the way?

A: I don't know. But if they aren't, they certainly should be.

הכזא מן האצל



# The story of the menorah

RABBI NACHMAN the Keeper of the Seal was highly regarded by the King. Whenever Rabbi Nachman came to the royal court, the palace attendants permitted him to come before the King, because they knew that Nachman the Jew was favoured by the King.

One day, Rabbi Nachman came to the royal court, because he had something to say to the King. And the King also had something that he had concealed from his confidants and counsellors. When the King saw Rabbi Nachman, he said: "This is the one I shall consult," and he told him the thing he had not wanted to tell any of his counsellors; he told it to Rabbi Nachman the Keeper of the Seal.

And the Lord gave Rabbi Nachman wisdom, and he answered the King with sagacious counsel. The King listened and did as Rabbi Nachman advised, and fortune smiled on him, so he knew that the advice Nachman had given him was good.

Some time later, Rabbi Nachman happened to be at the royal court. When the King heard that Nachman was at court, he said: "Bring him to me."

So Rabbi Nachman came to the King's chamber, and the King said to him: "That was good advice you gave; now ask me, and I will give you your heart's desire."

"Blessed be the Lord who bestowed his counsel on the King," Rabbi Nachman replied, and he did not ask for anything. "I am unworthy of all these favours," he said. As Jacob our father spoke to Esau, so Rabbi Nachman spoke to the King.

Then the King said: "Because you did not ask for anything, I shall present a sacred gift to your God."

Now Rabbi Nachman did not ask the King what it was he intended to give; nor did the King tell him.

IN THOSE DAYS, Buczacz built a great synagogue, for the community of Israel had grown to two hundred and fifty householders, apart from the women and children and all the servants of the wealthy men who had come from other towns to live there. So the people of Buczacz built a large house of prayer. This is the house that the gentiles of the town made into a house for their god when the town fell into the hands of Chmiel and he smote every Jew who did not flee in time from his wrathful sword.

And the King commanded his coppersmiths to make him a great copper menorah or candelabrum, to place in the Buczacz synagogue for the sake of Nachman the Keeper of the Seal, the head of the community of the Children of Israel in Buczacz.

So the King's craftsmen made a great copper menorah. Seven branches the menorah had, the same number as the eored menorah that once we had in days of old in our glorious Temple. For the workmen did not know that it was wrong to make any vessel like the vessels that were in the Temple.

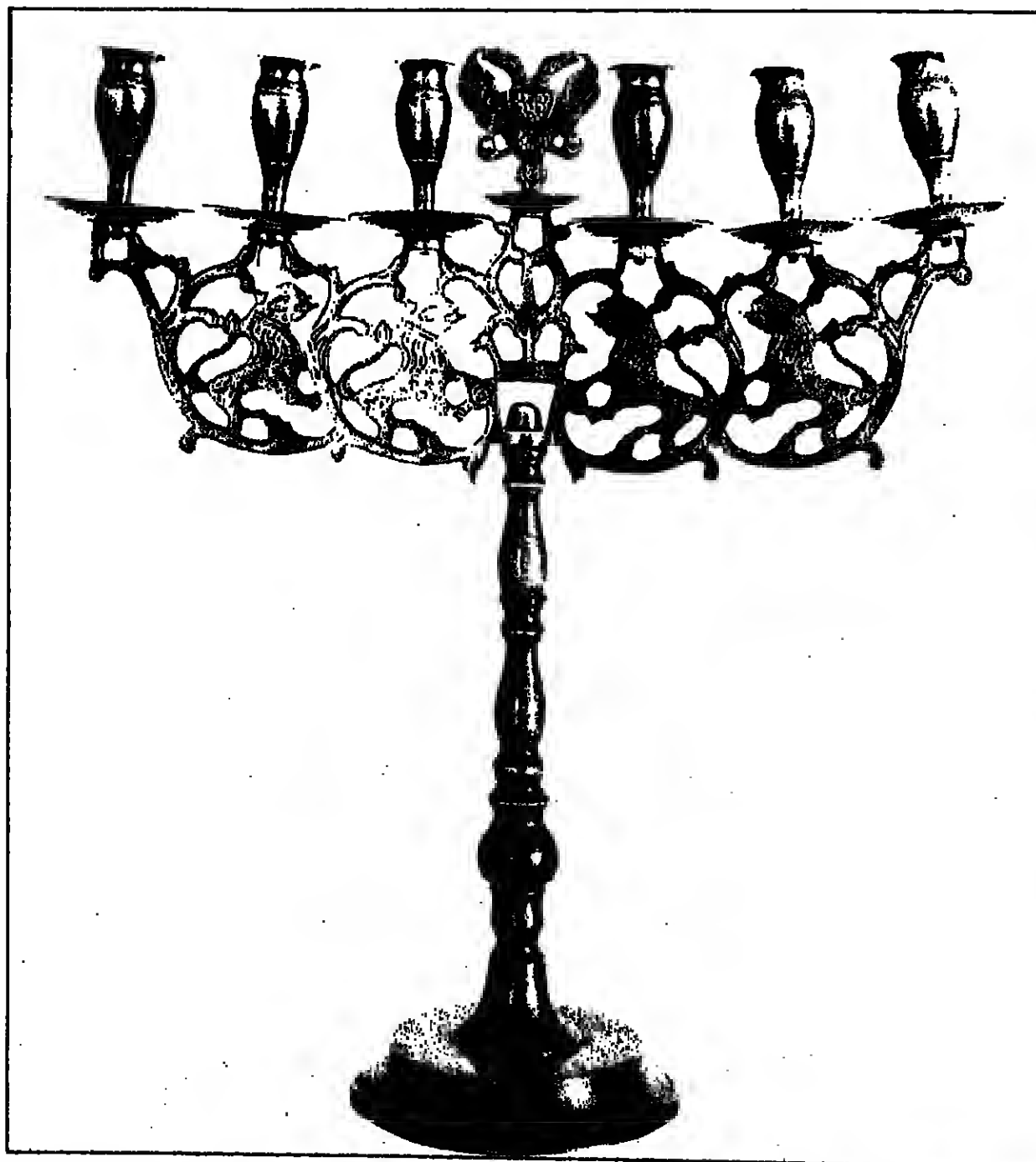
And the nobles sat and looked at the house, its walls and its ceiling, and the candelabra hanging from the ceiling — all of them made of brass by fine craftsmen. They saw the curtain that covered the Holy Ark, and the canopy above the altar, and his band of songsters standing in front of the lectern. And they saw the marble platform in the middle of the House, and the steps leading up to the platform, and the table on the platform. And they saw the great menorah on the table, and its branches and flowers. And they saw that it was beautiful.

And then, as they looked, they saw: behold, the eagle of Poland in the menorah. And the nobles were furious with the Jews.

Then the president of the synagogue hurried forward and picked up the mallet which the headie used to arouse sleepers for the morning service. And the president brandished the mallet over the white eagle, and struck the

The seventh anniversary of the death of SHMUEL YOSEF AGNON, which occurred on Adar 11, 5731, falls on Tuesday.

We mark the occasion with a translation by Misha Louvish of a story from the posthumous collection, *Ir Umelo'ah*.



Now, when they brought the menorah from the King, and the Jews saw the menorah with its seven branches, they said: "We cannot place this menorah in the synagogue, if we place it there," they said, "we shall sin against God, but if we do not, we shall show contempt for the King's gift."

And they could not make up their minds what to do. Even Nachman, the King's counsellor, had no advice to give. "All this has come upon us because I frequented the King's court," he said.

But God saw their trouble, and he put it in their hearts to break off one of the branches of the menorah, so that it was like an ordinary candelabrum and they would be committing no sin if they placed it in the synagogue. And if anyone told the King, they would say that since the day our Temple was destroyed we do nothing without making some mark in memory of the destruction.

So they removed the middle

branch and brought the menorah to the house of God. Then they placed it on the lectern and lit candles in it.

So the menorah stood in the synagogue, and the six candles in its six branches illuminated the house of prayer every Sabbath eve and festival eve. On the Day of Atonement, and on solemn days when the souls of the dead are commemorated, they also shone by day, and a gentle light after the candles left one of them should fall. So the menorah stood, and so it shone, so long as the House of God was the House of God, until the Jews went into exile. In the days of Chmiel, and the gentiles of the town made the house of God a house for their god.

And a labourer from the mill, who was the guardian of the lights, took the menorah and hid it in the River Stripa close to the mill. So the menorah lay under the waters of the Stripa, and no one knew where it was, because the labourer died when he was caught in the mill-wheel and crushed and

thrown clear, and his flesh was eaten by the fish of the Stripa.

AFTER MANY years had passed, some of the people who had escaped from the sword of Chmiel returned to their towns and their homes. The remnants of the fugitives from Buczacz also returned to their homes and built themselves a small sanctuary in place of the large house that had been sacked and made by the gentiles into a house for their god.

That year, at the end of the Sabbath on the first night of the penitential prayers, the little boys floated candles on the surface of the Stripa, to provide light for the victims who had been drowned in the rivers and the brooks and the lakes. For on the first night of the penitential prayers every dead man drowned by our enemies came to pray to the living God in the house of prayer where he prayed when he was still alive. The other nights of the penitential prayers were sacred to those who were burned to death, or stabbed,

or strangled, or killed in other ways, for because of the multitude of the dead the house could not contain them all, so they divided the nights between them, each congregation of martyrs with its night of prayer.

Now when the boys stood on the bank of the Stripa floating the candles, they saw a great menorah like the one which had never been seen before, shining out of the water. And they said: "It is the menorah of the dead, for the dead bring their menorah when they come to pray." And the boys were terrified and fled.

When the Jews heard the tale of the menorah which the boys told, they said: "Let us go and see," and they went, and came to the Stripa — and there was a menorah standing in the Stripa. And they said: "The tale is true; it is a menorah."

And no one knew that this was the menorah which the King of Poland had given to the first great synagogue, which the gentiles of the town had taken and made into a house for their god.

So they drew up the menorah from the waters of the Stripa and brought it to the synagogue. And they put it on the reading table, for there was another menorah standing on the lectern, and what that menorah was donated, the donor had been promised that it would not be replaced by another one. Moreover, the lectern was too small to hold the large menorah. So they put the menorah they drew from the water on the table.

And the menorah lit up the house of God with the six candles in its six branches. For many days, it lit up the house of God on Sabbath and festival eves, as well as on the holy days and the twelfth of Sivan, when the souls of the dead are commemorated. And when the sun came out in its power and shone into the house of God, the menorah gave forth its light, like the glow of burnished brass in the radiance of the sun.

A LONG TIME after all the generation was dead, a new generation arose who did not know all that had happened to their fathers, and when they saw the menorah day after day, they said: "Let us put it right so that it does not look unfinished."

And they did not know that the fathers had put the menorah right by cutting off one of its branches so as not to sin against God or the King.

So they made an eagle of brass and they mixed a great deal of it with the copper so that it should look like a white eagle, for the white eagle is the symbol of Poland. And they fixed the eagle in place of the branch that the fathers had removed, for the menorah had seven branches in the beginning, but our fathers had put it right by removing one.

So the people who had taken the place of their forefathers, and who had brought the symbol of Poland into our house of prayer, said: "Now Poland will know that we are devoted to our country, our land of our birth, the land of Poland, for in our love for the land of our birth the land of Poland, we have placed the symbol of Poland in our house of prayer."

So the menorah stood on the sacred table on which they read

the Torah of God, and the eagle, the Polish eagle, was in the midst of the branches of the menorah. Thus stood the menorah, three branches on the one side and three branches on the other. Facing the lectern on the one side and the Holy Ark on the other shone the candles in the menorah and in the middle, between the candles, stood the eagle, symbol of the Kingdom of Poland. So the eagle stood in the menorah in the house of God all through the time when the Poles were a nation ruling in its land, master in the whole of Poland.

Then the nobles said: "Well done, for if you had not done so, we would have imprisoned you and the elders of the congregation, and imposed a fine on the congregation of the Jews." And the officers ordered an eagle with two heads to be fixed in place of the eagle they had removed, for a two-headed eagle is the eagle of Austria.

So they summoned Israel the coppersmith; the same Israel the coppersmith who used to send his

Now when Poland was defeated by its neighbours, who partitioned the land and took whatever they could for themselves, Buczacz fell into the hands of Austria, and the armies of Austria encamped before the town, with their captains and all the men of war who had conquered the district of Buczacz.

Then the officers sent for the elders of the town and commanded them to hold a celebration, because the town had fallen into the hands of the Austrian Emperor, and they ordered the Jews to congregate in the great synagogue to give thanks and praise to the Lord, the God of Israel, who had given them the Emperor to reign over them.

So the leaders of the town and the elders of the congregation obeyed and did what they were told, for anyone who disobeyed the officers risked his life.

The whole town came to celebrate, for God had given them the Emperor of Austria to shield them with his compassionate wings. And many of the Jews gave thanks to the Lord, in honesty and truth, for delivering them from their sufferings under Poland and from the priests who had enslaved the people against Israel with their slanders in order to afflict them and take their money and make them transgress the laws of the Lord, God of Israel. There was no year in which righteous and innocent people were not killed through blood libels and every kind of slander.

So all the people of Buczacz came and filled the synagogue, including the women's section. Many of the nobles of the town who were not Jews, headed by the officers of the Austrian forces, also came. The cantor of the synagogue and his choir sang of the songs of David which David King of Israel sang to the God of Israel when Israel dwelt in its land and David our King reigned in Zion, City of the Lord, sanctuary of Israel.

And the nobles sat and looked at the house, its walls and its ceiling, and the candelabra hanging from the ceiling — all of them made of brass by fine craftsmen. They saw the curtain that covered the Holy Ark, and the canopy above the altar, and his band of songsters standing in front of the lectern. And they saw the marble platform in the middle of the House, and the steps leading up to the platform, and the table on the platform. And they saw the great menorah on the table, and its branches and flowers. And they saw that it was beautiful.

And then, as they looked, they saw: behold, the eagle of Poland in the menorah. And the nobles were furious with the Jews.

Then the president of the synagogue hurried forward and picked up the mallet which the headie used to arouse sleepers for the morning service. And the president brandished the mallet over the white eagle, and struck the

And he took the hammer that was fastened to his waist and struck at the two-headed eagle. He paid no heed to the worshippers, who begged him to stop and not desecrate the Sabbath, until he had broken off the Austrian eagle from the menorah and thrown it outside.

Then the young boys took the eagle that had been removed from the menorah and brought it to one of the craftsmen to make them spinning-tops for Hanukka, for they had heard that their fathers had made spinning-tops out of copper. But the craftsman did not make the spinning-tops, for it is hard to make them out of copper; he made them dice, for we also play with dice on Hanukka.

So the menorah stood, denuded of its eagle, throughout the revolt.

And he took the hammer that was fastened to his waist and struck at the two-headed eagle. He paid no heed to the worshippers, who begged him to stop and not desecrate the Sabbath, until he had broken off the Austrian eagle from the menorah and thrown it outside.

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So the menorah stood, denuded of its eagle, throughout the revolt.

AND THEN, after some time had passed, the rebels were defeated and Austria once again ruled in the land, and it kept an eye on everything, large and small, to ensure obedience to the laws and ordinances of the land.

Then the elders of the great synagogue, in great haste made a two-headed eagle, which they fixed to the menorah in place of the eagle that had been cut off and taken away.

So the eagle stood between the six branches of the menorah: one head facing the three branches on the right, and the other head facing the three branches on the left. Until the outbreak of the great and grievous war between Austria and Russia, the eagle stood on the menorah and the menorah stood on the sacred reading table.

Now when the war became very fierce and the men of war could not find destructive weapons to shoot with, they took good, big metal vessels and implements, and melted them down to make destructive weapons with which to destroy the land. They also came to the great synagogue in Buczacz.

They took the copper basin in

which everyone who came into the sanctuary washed his hands, and they took the copper ewer from which the Levites poured water on the hands of the Kohanim when they went up to bestow the priestly blessing on the festivals of the year. They took all the vessels of copper and pewter, and the silver box for charitable offerings.

And the officers also had their eye on the great menorah, in order to take it, and they had one of the coppersmiths with them, for they had brought him to take away all the vessels of the house to melt them down.

But just as they were trying to lay hands on the menorah, the sound of the Russian cannons was heard, and the armies of Austria fled for their lives, leaving behind all they had taken.

But the coppersmith who had gone with the officers when they came to take the copper vessels, did not leave, and he took the menorah and hid it away. No one knew where it was, or gave any

thought to the menorah, for it was every man for himself, to save himself from the great war and its grievous fire as long as the war lasted.

Then the war came to an end, and the land of Poland was again in the hands of the Poles, and the town of Buczacz was also in the hands of Poland.

THEN SOME of the people of Buczacz returned to the town, and many from the villages round about came to stay in Buczacz, for their houses had been plundered by their neighbours while they fought together in their country's cause. So they came to pray in the great synagogue, for it alone remained of all the synagogues after the war.

When they could not find any means of illumination to light up the house of God at night, they took of the stones of the place, and drilled holes in them, and placed them on the lectern to put candles in to give light before God when they stood to pray, until they made them candlesticks of sheet tin and wood, because they were poor.

For they found nothing of oil for their property that they had acquired, because the enemy took what the war had left, and what the enemy left was taken by Poland, and they could not afford to make candelabra of copper or pewter, as they used to have.

And the man who was seeking the menorah sold to him: "Didn't you tell me that when the Russians came to Buczacz you hid the great menorah? Where did you hide it?"

"That was what I came for," the other answered. "Where is it?" he said. "Here, hidden in the ground inside my house," was the reply. "And where is your house, then?"

"It has been destroyed, it is gone, but the place remains. Here it is under this heap of snow. If I had a rake, I could clear the snow and the ground beneath it, and unearth the menorah."

So they went and brought a rake. And they worked all day and all night and all next day, for there was a great deal of snow covering the hills, until they had cleared the snow and the ground, and found the menorah.

On the Sabbath morning the man was called up for the reading of the Torah, for it was the first Sabbath since he had come back to the town. It was the Sabbath of the portion Teruma, which tells of the offerings for the making of the Tabernacle, and the reader recited the description of the menorah. And when he read, "And look that thou make them after their pattern, which was shewed thee in the mount," the man realized that it was in the mountains that the menorah had been hidden.

Now Buczacz is surrounded by hills, and it, too, stands on a hill, and he did not know which hill it was that guarded the menorah.

So the man started to wander over the hills; there was not a single one of the hills of Buczacz that he did not visit. And he revealed to no one that it was the menorah he was seeking, for he was afraid of the riffraff who had joined the inhabitants of the town and who, if they heard of it, would have taken the menorah.

Every day the man went to look for the menorah. So the cold season passed and the hot season passed, summer and winter, but he did not find the menorah.

The cold winter days returned, but the man did not stop his daily search in the hills. And then, after

a long time had passed as he wandered among the hills, he said: "I will return home, and seek the menorah no more, for I cannot find it."

NOW AS HE WAS on his way home, he saw a man standing by the roadside, with crippled feet and a stump of a hand. And the two stood, looking at each other in astonishment, and they said: "Blessed be he who brings the dead to life."

And the man who had been seeking the menorah said: "I thought you were blown up in the trenches, and here you are alive."

And the coppersmith sold: "And I thought you were among the dead. Praise God who saved us from the Russian cannon and left us alive after the great and dreadful war."

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הכרזה האדומה







# Tel Aviv Cinemas

Commencing Saturday, February 25, 1977

ALLENBY Tel. 57820 4th week

**MARATHON MAN**  
A thriller  
DUSTIN HOFFMAN  
LAURENCE OLIVIER  
ROY SCHEIDER  
Sat. 7.15, 9.30  
Weekdays 4.30, 7.15, 9.30

BEN YEHUDA Tel. 222759 4th week

**MR. KLEIN**  
4.30, 7.15, 9.30  
CINEMA ONE  
Israel Premiere  
4.30, 7.15, 9.30

LESLIE PHILLIPS  
TERRY-THOMAS

**Spanish Fly**  
Still Film  
CINEMA TWO  
Israel Premiere  
4.30, 7.15, 9.30

PAUL NEWMAN  
JOEL GREY  
GERALDINE CHAPLIN  
BURT LANCASTER

**THE OUTLAW JOSEY WALES**  
...an army of one.  
Parasol Color by DeLuxe  
Non Film + Adults only

MOGAM Tel. 388881 3rd week

**A MOVIE AND BREAKFAST**  
starring MIKI KAM  
DORON TABORI  
English subtitles

ROBERT ALTMAN  
"BUFFALO BILL and the INDIANS"  
of STEVEN BULL  
HUTCHINSON

OHEN Tel. 282288 4th week

**THE HUMAN FACTOR**  
GEORGE KENNEDY  
JOHN MILLS  
RAF VALLONE  
BARRY SULLIVAN  
RITA TUSHNETZ  
For adults only  
4, 7, 9

DEKEL Tel. 454114/5 4th week

**SILENT MOVIE**  
7.15, 9.30

CINEMA  
Presents from Sat. 10.4.77  
For one week!

At 5.45 and 7.30  
MARK DROS, in

**A DAY AT THE RACES**  
at 9.30

CLINT EASTWOOD

**Lipstick**  
It isn't always  
an invitation to a kiss.  
MARLAUX HENNINGWAY  
CHRIS SARANDON  
PERRY KING  
ANNE BANCROFT  
Non Film, Color

LINDOR Tel. 480778 1st week

**21 HOURS AT MUNICH**  
A great suspense film  
from the bestseller  
by FRANK GARD  
about the Munich  
tragedy  
MIRIAM Tel. 242477 4th week

**THE ODESSA FILE**  
A gripping suspense story  
with suspense  
WHOSE CHILD AM I?  
in color, for adults only  
From 7.15  
at 9.30

ORION Tel. 628889 4th week

**WHOSE CHILD AM I?**  
A gripping suspense story  
with suspense  
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From 7.15  
at 9.30

GORDON Tel. 244573 0th week

**The Lost Honour of Katharina Blum**  
Based on the  
Prizewinning Novel  
by HEINRICH BOLL  
In German at 4.30 p.m.  
In English at 7.15 &  
9.30 p.m.

HOD Tel. 226226 4th week

**The story of a woman's outrage and a woman's revenge**  
The Thief Who Came and Fell in Love  
Non Film + Colour

PARIS Tel. 236006 3rd week

**THE POSEIDON ADVENTURE**  
GEORGE PATRICK  
KATHY FERRY  
Perla: 4.00, 6.45, 9.00

ARMON Tel. 684848 2nd week

**GATOR**  
For adults only  
Perla: 4.00, 6.45, 9.00

ATZMON Tel. 684848 2nd week

**A MOVIE AND BREAKFAST**  
Perla: 4.00, 6.45, 9.00

OHEN Tel. 686273 2nd week

**SUPER EXPRESS 109**  
Galit, Traini  
Perla: 4.00, 6.45, 9.00

MIRON Tel. 686273 2nd week

**SEX VENGANCE**  
For adults only

MORIAN Tel. 242477 4th week

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From 7.15  
at 9.30

MAXIN Tel. 287457 4th week

**the black banana**  
For adults only  
Israel's first underground  
satirical film by Ben Hyeem  
English subtitles

OPHIR Tel. 618821 2nd week

**The Carpathaggers**  
S.15, 8.00

ONLY Tel. 384025 2nd week

**THE THIEF WHO CAME AND FELL IN LOVE**  
Non Film + Colour

PARIS Tel. 236006 3rd week

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From 7.15  
at 9.30

ESTHER Tel. 225610 8th week

**I WILL... I WILL... FOR NOW**  
ELLIOTT GOULD  
DIANE KEATON  
Adults Only  
4.30, 7.15, 9.30

RAMAT AVIV Tel. 225610 8th week

**VENIAL SIN**  
(Pecunia Vocales)  
Fri. 10 p.m. and midnight  
Sat. and all week 7.15, 9.30  
Sunday no perf.

ROYAL Tel. 55551 1st week

**MY WAY**  
JOHN STEWARDSON  
4.30, 7.15, 9.30

TEL AVIV Tel. 251181 2nd week

**FUTURE WORLD**  
YUL DRYNNER  
PETER FONDA  
4.30, 7.15, 9.30

TORELET Tel. 443950 5th week

**La tete de Normande**  
St. Onge  
CAROLE LAURE

ZAFON Tel. 445055 14th week

**Cousin Cousine**  
4.30, 7.15, 9.30

ORAH Tel. 664017 1st week

**THE HUMAN FACTOR**  
Israel's first controversial  
satirical film  
by Ben Hyeem  
English subtitles  
For adults only  
4, 7, 9

EDEN Tel. 235259 2nd week

**THE HUMAN FACTOR**  
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satirical film  
by Ben Hyeem  
English subtitles  
For adults only  
4, 7, 9

JERUSALEM Tel. 235259 2nd week

**MURDER BY DEATH**  
PETER FALK  
PETER SELLERS  
7-9

HABIRAH Tel. 235259 2nd week

**GUN MOLL**  
MARCELLO MASTROIANI  
SOPHIA LOREN

STUDIO Tel. 205817 1st week

**THE FRONT**  
4.30, 7.15, 9.30

DAVID Tel. 984021 1st week

**VICTORY MARCH**  
Sat. mid all week: 7, 9.15  
Only Sunday at 4.30:  
DER VOEGELNDRER  
(German Speaking)

TIFERET Tel. 957809 1st week

**A SMALL TOWN IN TEXAS**  
7.15, 9.15

Petah Tikva

**SHALOM**  
JUST A WOMAN  
ANNIE OIRARDOT  
Mat. 4.30, 7.15, 9.30  
except Wednesday  
Weekdays except Wed.  
7.15, 9.30

Netanya

**Buffalo Bill and the Indians**  
PAUL NEWMAN  
Sat. 6, 7, 9.15

# Ramat Gan Cinemas

Commencing Saturday, February 25, 1977

ARMON Tel. 720708 1st week

**The Land that Time Forgot**  
3rd week

**A Movie and Breakfast**  
MIKI KAM  
DORON TABORI  
English subtitles

ORDEA Tel. 721720 2nd week

**MARLAUX HENNINGWAY**  
CHRIS SARANDON  
PERRY KING  
ANNE BANCROFT  
LIPSTICK  
7.15, 9.30

OASIS

**THE BATTLE OF MIDWAY**  
CHARLTON HESTON  
HENRY FONDA  
4.30, 7.15, 9.30

LILI

**The Little Girl Who Lives Down The Lane**  
JODIE FOSTER  
(from the "TAXI DRIVER")  
Sat. and all week 7.15, 9.30

RAMAT GAN

4th and last week

**WINNER OF 6 ACADEMY AWARDS!**  
DAVID LEAN'S FILM  
OF BORIS PASTERNAK  
Nobel Prize Winner  
**DOCTOR ZHIVAGO**  
IN PANAVISION AND METROCOLOR  
Please be on time.  
No invitations or reductions

RAMA Tel. 721912 2nd week

**IL VIZIO DE SAMIGLIA**  
7.15, 9.30

# Jerusalem Cinemas

Commencing Saturday, February 25, 1977

ARMON Tel. 224329 2nd week

**THE BLACK BANANA**  
Israel's first controversial  
satirical film  
by Ben Hyeem  
English subtitles  
For adults only  
4, 7, 9

EDEN Tel. 235259 2nd week

**THE HUMAN FACTOR**  
Israel's first controversial  
satirical film  
by Ben Hyeem  
English subtitles  
For adults only  
4, 7, 9

JERUSALEM Tel. 235259 2nd week

**MURDER BY DEATH**  
PETER FALK  
PETER SELLERS  
7-9

HABIRAH Tel. 235259 2nd week

**GUN MOLL**  
MARCELLO MASTROIANI  
SOPHIA LOREN

ORNA Tel. 224735 1st week

**ROBERT CULP**  
BO SVENSON  
in a tense action drama  
**BREAKING POINT**  
EDISON Tel. 234656 1st week

**Letter of an Unknown Woman**  
with the famous singer  
PERID EL ATRASH  
and LUBNA EL AZIZ

MITCHELL

**MARATHON MAN**  
DUSTIN HOFFMAN  
LAURENCE OLIVIER  
5.45 - 5.15

ORGIL Tel. 234176 1st week

**ON AURA TOUT VU**  
7-9

ORION Tel. 222914 2nd week

**ELLIOTT GOULD**  
DIANE KEATON  
in a delightful comedy  
**I WILL, I WILL... FOR NOW**  
For adults only

KON Tel. 234704 3rd week

**KRIS KRISTOFFERSON**  
SARA MILES  
**THE SAILOR WHO FELL FROM GRACE WITH THE SEA**

SEMEDAR

11th week  
One of the most fantastic  
films ever  
**Beautiful People**  
7-9.15



A journalist (Peter Fonda) and TV commentator (Blythe Danner) join forces in combating evil, in 'Futureworld'.

## FILMS IN BRIEF

**ACES HIGH** - Heavily budgeted, star-studded, British war picture, that picturesquely recreates the glory and birth of the Royal Air Force during World War I. Early warplanes in magnificent action compete favorably with the appearances of John Dalglish, Trevor Howard, Ray Milland, Richard Johnson...

**BARRY LYNDON** - Stanley Kubrick's version of Thackeray's first novel about a gentleman's life in the 18th century. The film is a masterpiece of detail and craftsmanship, with a superb cast including Ryan O'Neal, John Gielgud, and John Wood. It is a must-see for anyone interested in 18th-century history and cinema.

**BATTLE OF MIDWAY** - Plenty of action and suspense, with the Pacific War at its height. A U.S. naval combat intelligence picture that broke the Japanese secret code during World War II. Excellent cast including Charlton Heston, Henry Fonda and James Coburn.

**GIANT** - A ranch hand (James Dean) strikes all, and with it instant wealth. Rock Hudson plays the ranch-owner and Elizabeth Taylor his wife. Directed by George Stevens.

**GUN MOLL** - Italian sex comedy starring Marcello Mastroianni as a gangster and Sophia Loren as his "pupa".

**BEAUTIFUL PEOPLE** - Fascinating study of the rich life of a young woman in Africa with some magnificent photography of birds, insects and people. The narration, whimsical in tone, is in French.

**THE BLACK BANANA** - The controversial comedy by director Ben Hyeem which brings Jewish and Arab mores to a head, and shows how they are running into trouble with the censor. Disappointing.

**I WILL, I WILL... FOR NOW** - Farcical comedy in a 'fifties setting. Minsky. With Elliott Gould and Diane Keaton.

**What if there were a list that said our best writers weren't allowed to write?**

Israel  
Premiere  
STUDIO  
Cinema,  
Tel Aviv

It would be like  
America in 1953.

**WOODY ALLEN**  
"THE FRONT"

A PERSKY-BRIGHT/DEVON FEATURE

Sat. night, Feb. 26

Friday, February 25	FOR WHOM THE BELL TOLLS	8.00 p.m.
Saturday, February 26 <td>THE DEATH OF BEN-HUR</td> <td>5.00 p.m.</td>	THE DEATH OF BEN-HUR	5.00 p.m.
	THE IMPORTANCE OF BEING EARNEST	7.00 p.m.
	MARCELLO MASTROIANI	9.00 p.m.
	MARCELLO MASTROIANI	11.30 p.m.
Sunday, February 27 <td>SWEET MOVIE</td> <td>9.30 p.m.</td>	SWEET MOVIE	9.30 p.m.
Monday, February 28 <td>THE IMPORTANCE OF BEING EARNEST</td> <td>7.00 p.m.</td>	THE IMPORTANCE OF BEING EARNEST	7.00 p.m.
	MARCELLO MASTROIANI	9.30 p.m.
Tuesday, March 1 <td>MARCELLO MASTROIANI</td> <td>7.00 p.m.</td>	MARCELLO MASTROIANI	7.00 p.m.
	MARCELLO MASTROIANI	9.30 p.m.
Wednesday, March 2 <td>CINEMA ARTS WORKSHOP</td> <td>7.00 p.m.</td>	CINEMA ARTS WORKSHOP	7.00 p.m.
	Discussion with Dan	9.00 p.m.
	Review of "Israel Broadcasting"	on the political
	movie	
Thursday, March 3 <td>TAXI DRIVER</td> <td>7.00 p.m.</td>	TAXI DRIVER	7.00 p.m.
	GOLDEN BOYS OF 1933	9.00 p.m.
	TARZON	midnight

הכרזה על הארץ

FRIDAY, FEBRUARY 25, 1977

FRIDAY, FEBRUARY 25, 1977

THE JERUSALEM POST MAGAZINE







## WHAT'S ON

Notices are accepted for this column at the rate of 12.40 per line including VAT; publication daily over a period of a month costs 124.40 per line including VAT. Ads are accepted at offices of The Jerusalem Post and at all recognized advertising agencies.

**Plant a Tree in Israel with Your Own Hands** free tour for planters to the Hills of Judea every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Villagers' Department: Kerem Keymanet, Lohavim (Jewish National Fund), in Jerusalem, Mig George Ave., corner Rehov Keren Kayemet, Tel. 02-35261. In Tel Aviv, 90 Rehov Hayarkon, opp. Dana Hotel, Tel. 03-234449.

**Jerusalem CONDUCTED TOURS**  
Hadasah Tours  
1. Medici Centre at 9.30 a.m., 11.00 a.m., 12.15 p.m. and 3.00 p.m. Last tour on Friday at 12.15 p.m. Kennedy Building. No charge. Suits 10 and 27.  
2. Morning half-day tour of all Hadasah projects. \$4 per person towards transportation. By reservation only: Tel. 416323.

Hebrew University, tours in English at 9 and 11 a.m. from Administration Building, Olvi Rom Campus. Mount Scopus tours 11.30 a.m. from the Martin Buber Building. Buses 9 and 35, School of Education bus also. Further details: Tel. 35430.

"Jewish Antiquities" exhibition in National Museum Library, Hebrew University - Herta and Paul Amirson School, Kibbutz Beit-San. More books including a catalogue from collection donated by Dr. Leon Kolb of San Francisco to Jewish National and University Library. On ex-

hibition in Library's Berman Hall until mid-March.  
**American Mizrahi Women, Guided Tour - Jerusalem** - Tel. 352608, 22640.  
Tourists and Visitors come and see the Gassal Mizrahi Orphan Home for Girls, Jerusalem, and its manifold activities and impressively modern building. Free guided tours weekdays between 10 a.m.-4 p.m. 80 No. 8 Kiryat Moshe, Tel. 533291.

**MISCELLANEOUS**  
Jerusalem Biblical Zoo, Schneller, Wood, Romema, Tel. 532222, 7.30 a.m. - dusk. Jerusalem Hilton and Intercontinental. The only Jewellers in Israel with a worldwide guarantee. H. Stern Jewellers. Duty and tax free.  
The Wise Giftshop for authentic Israeli handicraft items. 24 Rehov Yafa.

**Tel Aviv CONDUCTED TOURS**  
American Mizrahi Women, Guided Tour - Tel Aviv - Tel. 22017, 24308.  
National Religious Women's Organization, Mizrahi Hapoel-Hamizrahi Women in Israel, 108 Rehov Ibn Gvirol, Tel Aviv, Tel. 03-40315, 02-788042, Jerusalem 02-50820, 02-511896.

World Wine Tourist Office, 118 Rehov Hayarkon, Tel. 229336, 5 a.m.-2 p.m.  
Gassal Mizrahi Women Office, 118 Rehov Hayarkon, Tel. 227000, 5 a.m.-2 p.m.

**Plasma Women - Na'amat** Free morning tours, Sunday, Tuesday, Thursday. By appointment: call Tel. 26111, ex. 688, Tel. Aviv.  
Magen David Adam to Israel Headquarters - 20 Rehov Givoli Israel, Tel. Aviv. Visitors - Plaza call 35222 between 8.00 a.m. and 3.00 p.m. to arrange visits to our Central Blood Bank in Jaffa and for information regarding other Magen David Adam installations.

**TOURISTS!!**  
Don't leave Israel without paying a visit to: "Balkan Corner" Restaurant Tel Aviv, Sderot Rokah Tenna Courts - Maccabi Zaton Tel. 417440  
An experience not to be missed - Dr. Henry Buckstein, Melbourne

**MISCELLANEOUS**  
Tel Aviv Hilton. The only Jewellers in Israel with a worldwide guarantee. H. Stern Jewellers. Duty and tax free.  
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## Bertha Urdang Gallery

7n Rehov Bialik, Jerusalem  
Tel. 02-520078  
Collectors' Choice  
Sua., 11-1, 4-7, Mon-Thurs., 4-7, Fri-Sat., 11-1.

## Jewish Ceremonial Art

Priests and Old Maps  
Kaufman's Antiques  
81 Rehov Ben-Yehuda, Tel Aviv  
Tel. 284118.

## TOURISTS!!

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An experience not to be missed - Dr. Henry Buckstein, Melbourne

## The Israel National Opera

T.A., Alhady Rd., Tel. 03-57237  
T.A., 28.2, 1.3, 2.3  
DIE BAJADERE/OPERETTA  
T.A., 28.2 - PROLETTA  
HAIFA, 2.3 - LA TRAVIATA

## PETAH TIKVA BOOK SHOPPE

(formerly Book Boutique)  
Purchases, Exchange and Sale of English and French Paperbacks.  
18 Rehov Hildadut (Mehleber Passage)  
Tel. 08-901871.

## The Israel Ballet

10th Anniversary of the Israel Ballet  
First performances of  
**La Fille Mal Gardée**  
Choreography: Joseph Lazzaro  
Accompanied by the Netanya Orchestra (35 players)  
Conductor, Samuel Lewis

**TEL AVIV, Habimah**  
Wednesday, March 9, 5.00 p.m.  
Wednesday, March 9, 8.30 p.m.  
Tuesday, April 12, 8.30 p.m.  
Wednesday, April 13, 8.30 p.m.  
Sunday, April 3, 9.00 p.m.

**JERUSALEM, Jerusalem Theatre**  
Wednesday, March 9, 5.00 p.m.  
Wednesday, March 9, 8.30 p.m.  
Tuesday, April 12, 8.30 p.m.  
Wednesday, April 13, 8.30 p.m.  
Sunday, April 3, 9.00 p.m.

**PARDESS HANNA, Dekel**  
JERUSALEM, Jerusalem Theatre  
GIVAT HAIM ME'UHAD, Beit Shalom  
AYELET HANNAHAR, Yed Lebanon  
BEERSHEBA, Keren

Thursday, March 10, 8.30 p.m.  
Sunday, March 18, 10.80 a.m. and 12 noon  
Monday, March 14, 9.00 p.m.  
Thursday, March 17, 9.00 p.m.  
Thursday, April 28, 9.00 p.m.

**TICKETS: TEL AVIV** - Ticket office and Habimah box office, every day. **JERUSALEM** - Gassal Mizrahi - Hanava; and at box offices on evening of performances.

## israel film archive · jerusalem cinemathèque

**ERICH VON STROHM**  
**THE PRIVATE EYE**  
Fri., 10/2, 8.00 p.m.  
Sat., 10/3, 7.30 p.m.  
Sun., 10/4, 7.00 p.m.  
Mon., 10/5, 7.00 p.m.  
Tue., 10/6, 7.00 p.m.  
Wed., 10/7, 7.00 p.m.  
Thurs., 10/8, 7.00 p.m.  
Fri., 10/9, 7.00 p.m.  
Sat., 10/10, 7.00 p.m.  
Sun., 10/11, 7.00 p.m.  
Mon., 10/12, 7.00 p.m.  
Tue., 10/13, 7.00 p.m.  
Wed., 10/14, 7.00 p.m.  
Thurs., 10/15, 7.00 p.m.  
Fri., 10/16, 7.00 p.m.  
Sat., 10/17, 7.00 p.m.  
Sun., 10/18, 7.00 p.m.  
Mon., 10/19, 7.00 p.m.  
Tue., 10/20, 7.00 p.m.  
Wed., 10/21, 7.00 p.m.  
Thurs., 10/22, 7.00 p.m.  
Fri., 10/23, 7.00 p.m.  
Sat., 10/24, 7.00 p.m.  
Sun., 10/25, 7.00 p.m.  
Mon., 10/26, 7.00 p.m.  
Tue., 10/27, 7.00 p.m.  
Wed., 10/28, 7.00 p.m.  
Thurs., 10/29, 7.00 p.m.  
Fri., 10/30, 7.00 p.m.  
Sat., 10/31, 7.00 p.m.  
Sun., 11/1, 7.00 p.m.  
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Wed., 12/2, 7.00 p.m.  
Thurs., 12/3, 7.00 p.m.  
Fri., 12/4, 7.00 p.m.  
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Sat., 12/26, 7.00 p.m.  
Sun., 12/27, 7.00 p.m.  
Mon., 12/28, 7.00 p.m.  
Tue., 12/29, 7.00 p.m.  
Wed., 12/30, 7.00 p.m.  
Thurs., 12/31, 7.00 p.m.

Tickets for non-members - 18 minutes before screenings only.

Admission: 10 NIS for non-members, 5 NIS for members.

For more information, contact: 02-520078.

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## Jerusalem Fiats have someone who cares!



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Campaign of the year!!  
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15% off original spare parts

You receive a worthwhile discount on spare parts used in repairs and maintenance of your car.  
\* Discount on spare parts only - and only on parts used in maintenance or repair of your car.

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142 Derech Beit Lehen, Jerusalem, Tel. 710045, 710046  
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## Centre National de la Recherche Scientifique

Secretariat d'Etat aux Universités  
France

Announce a joint French-Israeli symposium on:

Chiral Structures

Hotel Elia Boker, Elia Boker  
February 28-March 4, 1977

Organizing Committee:

Michel Kagan, Université de Paris Sud, Orsay, France  
Moshé Givoli, Technion, Haifa

Moshé Givoli, Weizmann Institute of Science, Rehovot  
Moshé Givoli, Hebrew University, Jerusalem

Michael Wolf, National Council for Research and Development  
Confederation Coordinator

Shabtai Givoli, Secretary, National Council for Research and Development, Jerusalem

Topics:

Structure, Physical Properties and Chemical Reactivity in Chiral Structures

New Methods for Production of Chiral Structures

Interaction of Electromagnetic Energy with Chiral Structures

Methodological Aspects of Chirality Studies

Participation by invitation only.

## "Children of Israel Art"



"MY NAME IS SARAH"  
Now meet Sarah Samson and Ben Zvi at the opening of their Premier Exhibition of "Children of Israel Art" in the lobby of the new Sheraton Hotel, 118 Rehov Hayarkon, Tel Aviv on Thursday, March 10, 1977.  
Over 100 drawings and paintings made by the children of Israel, will be on display.  
"Children of Israel Art" Gallery, 82 Rehov Hayarkon, Tel Aviv.

## Be An EARLY BIRD

as your U.S. INCOME TAX

First time in many years, there have been changes made in the U.S. Income Tax laws. H & R BLOCK's team, updated with the new laws, will put at your disposal all the necessary guidance in preparing your 1976 Tax Returns.

**GUARANTEE**  
We guarantee accurate preparation of every tax return.  
If we make any error that cost you any penalty or interest, we will pay that penalty or interest.

**H & R BLOCK CO.**  
AMERICA'S LARGEST TAX SERVICE WITH OVER 6000 OFFICES.

**TEL-AVIV**  
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9 a.m. - 1 p.m., 4-7 p.m.  
Fri 9 a.m. - 1 p.m.

**JERUSALEM**  
3 Rehov Eizel, Apt. 22 Tel. 814407 by appointment  
\* SERVICES INCLUDE ISRAELI INCOME TAX AND BOOKKEEPING \*

**tour va'leah**  
World Zionist Organization Department of Immigration and Absorption

**DRIVE-IN CLUB**  
Tel. 471777  
Tonight at 10 & 11  
★ ROSSANO BRAZZI  
★ JOAN FONTAINE  
A Certain Smile  
Based on the bestseller by Francine Sargol

**Chiral Structures**  
Hotel Elia Boker, Elia Boker  
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## Worth waiting for

**FAR BETTER** for a restaurant to cook one thing well than to offer an extensive menu of mediocre dishes. This seems to be the philosophy of L'Entrecôte, at 195 Rehov Ben Yehuda in Tel Aviv, and it pays off.

The restaurant was jammed when we arrived for lunch, but the waiter-manager squeezed us in beside a gentleman reading a French illustrated journal. After a rather long wait, the waiter asked us (in his best *gymnaste* French) whether we preferred red or white wine. We asked for the red and he brought a nice carafe of Chateau Rohn, a little white wine.

Meanwhile, we glanced around and noted an ex-general conferring with a couple of American arms merchants a few tables away. They spoke rather loudly and the whole room listened rapidly to their conversation. At the same time, the Frenchman (?) beside us seemed to become dis-

## BILL OF FARE

couraged. He rose, argued briefly with the waiter, and left. Some time later, the waiter brought a large salad bowl with lettuce, dressed with vinegar, oil, grated cheese and walnuts. Ravenous by this time, we soon polished it off. Since the Frenchman had left most of his salad, we surreptitiously exchanged his bowl for ours and continued to nibble.

**AT LONG LAST**, the waiter asked us how we would like our steaks. For this crucial consultation, we switched from French to Hebrew, mixed with English. By this time, we had finished our carafe of wine and ordered another.

The steaks came and they were very juicy and tasty. They were served covered with a mustard sauce which was also delicious. Notable, too, were the knives which, in contrast to those of most eating places in Israel, were truly sharp. With the meat came a large bowl of chips, also first-rate. For dessert, we avoided the conventional trio, creme caramel, bavaria and mousses. I had a cooked orange served in cream, which was both original and very good. My companion, finally able to choose something different, had profiteroles - small cream puffs filled with custard and covered with chocolate. These, too, were excellent, as was the Turkish coffee.

The bill for two, all included, came to 11.77, a fair price in these times. As we left, the waiter apologized in Hebrew for the delay. He explained that his son was in the reserves and that he had to carry out angle-landed.

We assured him that the food was well worth the wait. **O.H.L.S.**

## RESTAURANTS Jerusalem

**"ASHAFIT" The RESTAURANT IN THE JERUSALEM THEATRE**  
Gourmet dishes in a friendly atmosphere. 195 Rehov Ben Yehuda, Tel. 30378, Koshar.

**CHEZ SIMON**  
Finest Continental Specialties 16 Rehov Shalom, Tel. 235602  
**HESSE'S RESTAURANT**  
Serving the finest food and spirits since 1927. Open Friday night and Saturday. For reservations Tel. 226898.

**QUANTER CAFE**  
Jewish Quarter, view, kosher, airy.  
Rehov Tiferet Yisrael (opp. Kotli).

**JERUSALEM:** 17b Rehov Keren Hayessod  
Tel. 02-233810

## Tel Aviv

**LA BARCHETTA**  
Sea-Food Restaurant, Saturdays 108 Rehov Dizengoff, Tel. 484005

**L'ENTRECÔTE**  
Real steaks in a French atmosphere. Salads, wine and desserts. 195 Rehov Ben Yehuda, Tel. 30378

**MANDY'S DRUGSTORE**  
Steak and Bramburger 208 Rehov Dizengoff, Tel. 234301

**MANDY'S SINGING RAMBOO**  
Chinese Restaurant, 817 Rehov Hayarkon, Tel. 48794 48400

**SARFA COFFEE-SHOP**  
Delicious food in a relaxed atmosphere.  
Dan Hotel, Tel. 241111

## NIGHTCLUBS Caesarea

**DISCOTHEQUE AT DAN CAESAREA**  
Fridays - only 11.40 (first drink incl.). Dan Caesarea, Golf Hotel.

Listings accepted at all offices of THE JERUSALEM POST and all recognized agencies.

**RATES:** Per month (every Friday) - 10 NIS (includes one free drink). Each line (maximum 30 lines) appears 11.40 NIS plus 1.50 NIS per month. Minimum two lines including name.

**THE HOUSE OF DANIEL ALBA**  
Tel Aviv, Tel. 241111

**TWELFTH NIGHT**  
Tel Aviv, Tel. 241111

**RICHARD III**  
Tel Aviv, Tel. 241111

**VIRGINIA WOLF**  
Jerusalem, Tel. 241111

**THE RETURN**  
Tel Aviv, Tel. 241111

**THE RETURN**  
Tel Aviv, Tel. 241111

**THE RETURN**  
Tel Aviv, Tel. 241111

## This year again ALITHA - Lamps and Interior Decorating

has been voted

**MOST PREFERRED PRODUCT, 1977**

We represent and carry the leading lines of:

**LYONSFORS, Sweden**  
**MURANO, Italy**  
**KASTRUP HOLME GAARD, Denmark**

**TEL AVIV, 88 Rehov Dizengoff, Tel. 235634**  
**JERUSALEM, 7 Rehov Corash, Tel. 22614**

## The Association of Parents of American Israelis

advises all Americans who have settled in Israel that their parents in the United States are eligible and welcome to join this association, which has chapters throughout the U.S.

Joining us, you will be in the company of people with a common purpose of special service and interest. We in the United States and our children in Israel constitute the American-Israeli Family.

To join, contact:  
**A.P.A.I.**  
515 Park Avenue  
New York, N.Y. 1003, U.S.A.  
Tel. (212) 185-0845

## LIMONTA

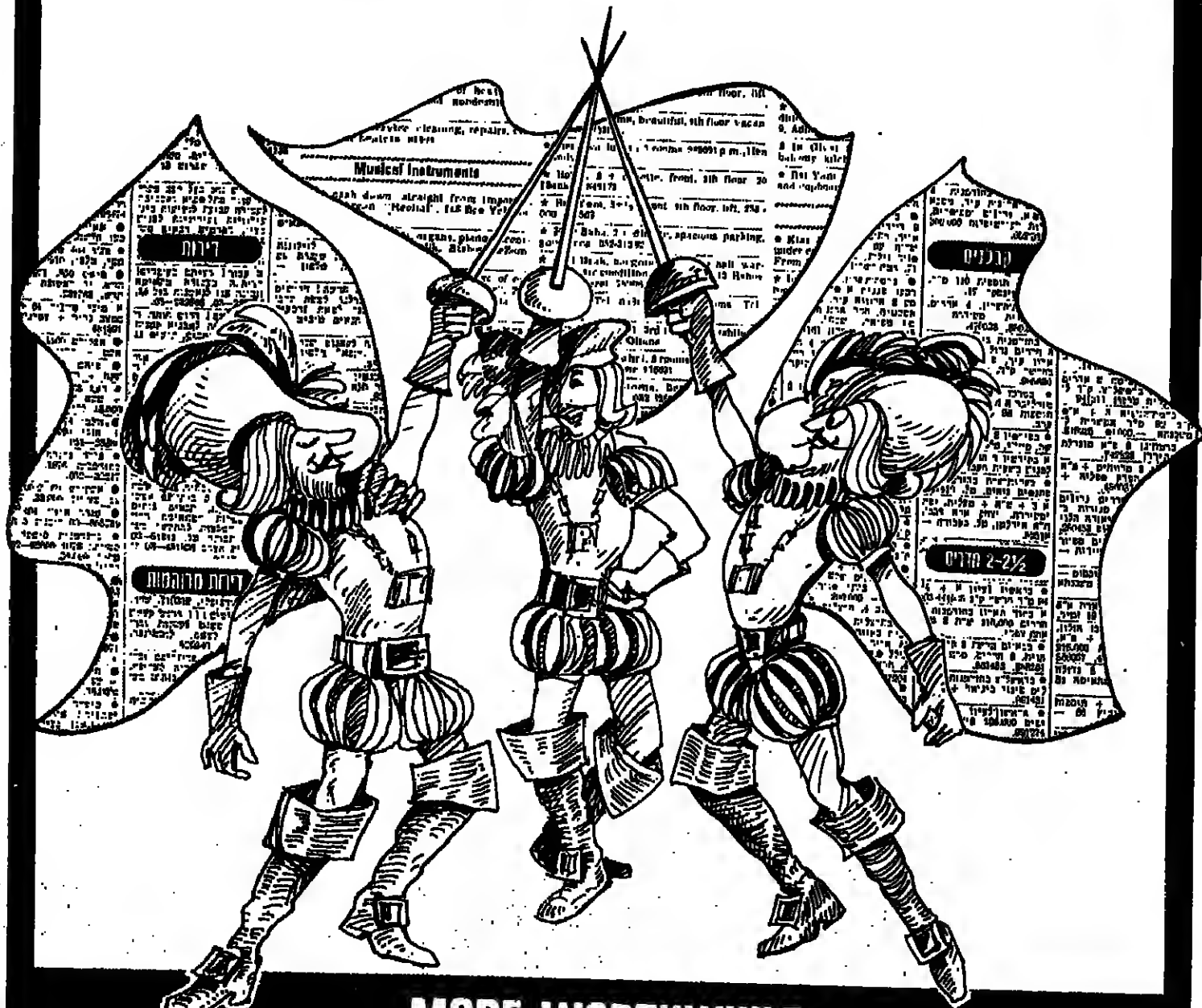
The great kitchen gift  
**ROBEX**



# THE MIGHTY COMBINATION

Classified advertisements for publication on Friday in Hebrew and English can be handed in any day to any approved advertising agency or directly to an office of Haluah Hakaful, so as to reach the main office of Haluah Hakaful by the Wednesday evening preceding publication.

All advertisements so handed in will be translated into English and will appear on Friday in The Jerusalem Post, in addition to publication in Yediot Aharonot and Haaretz!!



MORE WORTHWHILE

הלוך הכפול

ידועת אודות

IN COOPERATION WITH THE JERUSALEM POST

BIGGEST, MORE WIDELY READ, MORE EFFICIENT.

THE JERUSALEM POST MAGAZINE

(Continued from page C)

**MARATHON MAN** — A Jewish student in New York gets entangled in financial and political intrigue centering around a former concentration camp commander. Adapted by William Oldman from his own best-selling book. Directed by John Schlesinger.

**MR. KLEIN** — Psychological thriller about a man in Paris in 1942 burdened with a Jewish name, and police-wanted namesake, whom he attempts to hunt down — but his late is agent, Jeanne Moreau, appears as mistress to the elusive Mr. Klein.

**A MOVIE AND BREAKFAST** — Tastefully done Israeli romantic comedy about the ups and downs in a young couple's first year of marriage with Miki Kam and Doron Tabor.

**THE OUTLAW JOSEY WALES** — Western set at the close of the American Civil War. Clint Eastwood who directed and also stars gives a sober and likable performance and while the film is slow, it has some telling moments.

**POLYNESIAN ODYSSEY** — A visual documentary about a canoe-sailing native to the South Sea, travelling far and wide in search of humble earth for his coral island. Musky narration.

**THE SAILOR WHO FELL FROM GRACE WITH THE SEA** — A kind of inverted fairy tale for adults, with a lot of sex and a child's-eye view of events. The film is weird and silly at times, but the beautifully photographed wild sea-coast, the harshly realistic, Nietzschean children, and the hot alien-sailor romance, merge slowly together.

**SILENT MOVIE** — Truly silent, not a word spoken in this historical comedy directed by Mel Brooks who also stars as a director trying to make an silent movie in Hollywood. Mad goings on with his buddies Marty Feldman and Dom DeLuise.

**ST. IVES** — Thriller set in Los Angeles, with Charles Bronson in the title role.

**LA TETE DE NORMANDE ST. ONCE** — French-Candian. Brechtian, horror show, with a circus of misfits kicking each other's wounds in a condemned house. There is one particularly explicit sex scene.

**THE THIEF WHO CAME AND FELL IN LOVE** — A young man whose factory is in danger of going out of business robs bank and post offices in order to pay his debt, on the way falling in love with a post office clerk who becomes his accomplice. Unconvincing but enjoyable. French dubbed into English. With Gerard Depardieu and Dominique Lelancer.

**TO BE OR NOT TO BE** — Release of Ernst Lubitsch's 1942 black comedy about an acting troupe which gets involved in international affairs in wartime Poland. Starring Jack Benny and Carol Lombard. Witty and outlandish impact making. A release well worth seeing.

**WHOSE CHILD AM I?** — Deals with the problems arising out of the use of artificial insemination. Though the film is obviously well-intentioned, the ideas are not convincingly developed and the film does not make much impact. Directed by Laurence Britton, with Kate O'Mara and Paul Freeman.

## SPECIAL FILM SHOWINGS

**THE BLACK BIRD** — (1975) Detective thriller starring George Segal and Stephen Audran. Jerusalem, Israel Museum, Tuesday at 6 and 8:30 p. m.

**FOR WHOM THE BELL TOLLS** — (1948) Based on the novel by Ernest Hemingway. With Gary Cooper, Ingrid Bergman and Akim Tamiroff. Herta and Paul Amirson, today at 21.

**THE LAST DETAIL** — Two petty officers of the U.S. Navy are assigned to escort an 18-year-old to prison across country for attempted theft but turn the journey into a "last fling." Fresh and lively with an outstanding performance by Jack Nicholson. Jerusalem, Knesset, opposite Railway Station, tonight, at 9 and 11:30.

**THE SEDUCTION OF MIMI** — High-spirited, Rabelaisian Italian comedy in the tradition of "Divorce — Italian Style" that ridicules Italian sexual and political mores and manners. Somewhat muddled but has hilarious moments. (Jerusalem Theatre, today at 21).

**SUNSET BOULEVARD** — (1950) Gloria Swanson plays an ageing, has-been Hollywood actress, living in the past and trying to make a comeback in this now classic film by Billy Wilder. William Holden plays the back-slasher boy friend. Also stars Brian von Borstel. Jerusalem Cinematheque, today at 21.

ISRAEL'S JEWISH community has the highest rate of illiteracy in the Jewish world.

About 37 per cent of Israeli adults have less than an eighth grade education. About 14 per cent less than a fourth grade education, and close to 8 per cent have never been to school.

Today, 100 years after the first modern Jewish settlement and 30 years after the establishment of the State, the illiteracy rate among the large Jewish communities in the world — North and South America, France, Britain and the USSR — is almost or practically non-existent; while in Israel, envisaged as the "spiritual centre" of the Jewish world by Ahad Ha'am, and as a "light to the nations" by Ben-Gurion, one seventh of the population has less than an eighth grade education or its equivalent.

This fact should shock anyone who has the slightest historical consciousness. It would appear that in the enlightened 20th century, in our own homeland, the "people of the book" (*um ha-sefer*) has turned into the "people of the book" (*am ha-sefer*).

ACCORDING to the 1970 edition of the *Encyclopaedia Britannica*, the illiteracy rate in the U.S. and Canada is 3-4 per cent, in North and Central Europe 1-2 per cent, and in the Soviet Union 5-10 per cent. It would seem that Israel is beginning to resemble the Third World as opposed to the Western world in this respect.

Is this the price we are paying for the ingathering of exiles? In order to establish a national and spiritual centre, is it necessary to lower our intellectual level by several notches in order to raise our population figures by several hundred thousand? Have we taken two intellectual steps backwards in order to advance three national steps forwards?

I went to Avraham Zivlyon, the head of the Department of Adult Education, for the answer, which was not too reassuring. In Israel, about 37.8 per cent of the women and about 23 per cent of the men of African and Asian origin have less than a fourth grade education or its equivalent; about 20,000 primary school pupils, who are required by law to attend an educational institution, are regularly absent and can be found idle or walking about the streets, or being picked up by the police for juvenile offenses; about 10-15 per cent of the new recruits in the armed forces are practically illiterate, despite having completed eight or 10 years of schooling; and there are entire communities, particularly in the development

# THE PROBLEM THEY DON'T TALK ABOUT



towns, poor neighbourhoods, and immigrant moshavim where approximately one-third of the population is illiterate.

THE MOST alarming fact is that these figures are not based only on the generation of immigrants which came *en masse* to Israel from the ghettos and caves of North Africa and had no time to get an education in the *ma'abarot*. The problem here is "hereditary ignorance" which, like certain illnesses, is passed to succeeding generations. We find parents and children who cannot add a row of figures or write a simple Hebrew sentence.

Why has so little been accomplished? In the mid-1960s, groups of women soldiers and individuals were sent to develop remote areas to teach the adults who needed it the rudiments of reading, writing, arithmetic, geography, and personal hygiene.

This attempt failed and was discontinued after two or three years, because the young soldiers were not adequately trained to deal with such complicated problems as differences in mentality, psychological disturbance, motivation, etc. Nor did they have the necessary equipment: suitable textbooks, special teaching programmes, organized lesson plans, and so on. And their enthusiasm was not matched by

## A CITIZEN'S DIARY Aharon Megged

education for questionable financial rewards.

Our Arab neighbours, on the other hand, have adopted the traditional Jewish ideal of education. Arab farmers and wage-earners, who are not in a better financial situation than many of their Jewish neighbours, are sending their children to study to become teachers, lawyers, doctors, engineers, and so forth, and the number of Arab students in Israeli and foreign universities is steadily increasing. The number of second and third generation Jewish students of Oriental origin, however, is not increasing significantly.

Are we returning to the same situation which prevailed after the destruction of the First Temple, when farmers worked the land of Israel and the Jewish intelligentsia were in Babylonia and Egypt?

There are favourable statistics as well: Israel has a large number of academics; more than 50,000 university students; world-renowned scientific institutions; impressive achievements in agriculture, industry, technology, research and development; perhaps the highest *per capita* rate of books published and read; and high cinema, theatre, and concert attendance. Not to mention the number of people involved in the creative arts, the resur-

rection of the Jewish "ideal of education" has disappeared in this country. It is wrong to think that illiteracy is merely a result of poverty or material deprivation. Many in the "Oriental" communities who have succeeded financially prefer to set their children up in a profitable business rather than have them spend years in institutions of secondary and higher

education for questionable financial rewards.

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## This sporting life

CALEB'S COLUMN N. David Gross

Last Thursday's victory over the best basketball team in the Soviet Union was due in large measure to speed, grit and resourcefulness. Like Entebbe, this was a great morale booster. But unlike the rescue of the Air France hostages from King Kong, there was nothing moral in it, as suggested by the solecism in this paper's editorial comment.

There was nothing moral in this triumph of the few against the many, as there was in the previous epochal victory of the original Maccabim. No purging of our national temple is in sight, and we expect in vain if we expect our reserves of valuable resources to outlive their normal life seven times while we use them up at a galloping rate.

THERE IS SOMETHING symbolic in the fact that, while Tel Aviv's leading basketball team

scals undreamed-of heights, the only Jerusalem team left in the national league has crumpled to the bottom and will join their fellow-Jerusalemite in the second division next season.

Tel Aviv goes up, Jerusalem goes down. In our national life, it may be said, there's no end to getting and spending in commerce and entertainment, while our spiritual life wanes. We are becoming brasher and cruder, gaudier and coarser.

It was in a Tel Aviv shop-window last week that I saw the very nadir of taste — I hope it will prove to be the nadir — a *hamukkin*, symbol of the ultimate victory of mind over matter, discipline over indulgence, God-seeking over animalism, Judaism over Hellenism, a domestic *hamukkin* in which the lamps are held up by eight naked women in various athletic poses. □

THERE IS SOMETHING symbolic in the fact that, while Tel Aviv's leading basketball team

tion of the Hebrew language and Hebrew education.

This paradox provides evidence of the unreliability of cultural statistics. But there is an inverted cultural pyramid whose base is constantly weakening. We can see it every day as we compare the low quality of our life to the grand summits of our cultural achievements.

WE MUST END, though, on a more consoling note. A highly successful five-day seminar was held a month ago at Jerusalem's Holyland Hotel by Rachel Inbar, an active and unconventional educator and teacher, and the editor of the newspaper *LaMatbil*.

The participants were 60 women, aged between 35 and 65, all of them mothers of large families who have been living and working for the past 20 years — since their arrival from Morocco, Yemen, Tunisia, and Kurdistan — in various moshavim in the Negev. They had taken part in various primary programmes during the past 10 years, but had barely reached fourth or fifth grade level in any of the basic educational skills.

The seminar's intensive daily programme included reading and writing drills (with special texts), practical arithmetic necessary for budgeting a household successfully and becoming a careful consumer, discussions and conversations on current events and the mass media, guidance in creative play and children's literature, excerpts from the Bible, questions and answers about health and related fields, home decorating, baking, party planning, cosmetics, field trips, and meetings with famous personalities.

Rachel Inbar describes the seminar as a positive educational experience for all concerned. Taking the women from their daily routine and placing them in a new aesthetic urban environment, and putting the emphasis on learning together in an open and confidence-inspiring atmosphere, increased their will and enthusiasm to learn.

"It was like therapy," says Rachel. "I myself was overwhelmed. They were born again."

The results of this experiment are very encouraging. The Department of Adult Education is planning 10 more 5-7 day seminars of this type. Their results, however, will remain limited until we have hundreds of teachers to fight our war against illiteracy. □

Translated by Yishai Toblin. By arrangement with "Davar."

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הכדור האדום



# The vision and the deed

KINAT DAVID תרדמא  
(THE YOUNG BEN-GURION: The Life of David Ben-Gurion) by Shabtai Tevet. Jerusalem, Tel Aviv, Schocken Publishing Co., 608 pp. IL75.90.

Eli Shaltiel

SHABETAI TEVETH'S Ben-Gurion is portrayed as a person who devoted his whole life to one clearly defined aim. There were no sharp turning points in his life; consistency was his most outstanding characteristic. "There was once a boy who dreamt of working towards the large-scale redemption of his people," Tevet writes. "There was once a man whose childhood dream was his whole life. Such was the astonishing consistency of his life — that the first things he wanted to do were also the last."

On the surface, it seems there is no greater impediment to a politician than consistency. But Ben-Gurion never forgot to fuse his vision with deeds. One deduces from Tevet's book that B.G.'s greatness as a politician lay in never being blind to what was going on around him and in his awareness of the need to adapt himself to new conditions.

At times, his colleagues saw him as an opportunist who was willing to abandon his dream for the sake of a massing power. But the author extensively details his subject's life in order to prove that, although he changed his political tactics, he never lost sight of his goal.

AS MORE research is done into Zionism, and the history of the Yishuv becomes more fully documented, the myths by which generations of Zionists were brought up are exploded. Tevet's own penetrating and unflinching research adds a great deal to the construction of the true historical picture, which is naturally much more complex than legend would have it.

Those who made up the Second Aliya established the foundations of the Zionist Labour Movement. With the passing of time, however, these few idealists have come to be regarded as prototypes of Jews dedicated to the vision of a sovereign Jewish state, which isn't strictly correct.

Ben-Gurion himself was one of the first to explode this legend, for his own reasons and not in the interests of historical accuracy. He regarded the Second Aliya as a failure, pointing out that most of those who came were unable to withstand the hardships and end up by leaving the country.

This, of course, only serves to emphasize the extent of the sacrifice of those who stayed. But the accepted historical view is that the Second Aliya comprised distinguished men of vision, unconcerned with such things as power and self-advancement.

Shabtai Tevet's portrayal of their complex personal relationships adds a deeper dimension to the story, one dramatic example being the deep-seated rivalry which existed between Shlomo Zemach and David Ben-Gurion.

They both came from Plonek and were founders of the *Zera* youth movement, which sought to encourage the spread of Zionism and the use of the Hebrew language. The rivalry could ostensibly be explained by the fact that Ben-Gurion became one of the heads of *Poalei Zion*, while Zemach was a leader of *Hapoel Hatzair*. But Tevet uncovers reasons that go deeper than politics and ideology — the struggle for prestige, and differences in temperament and family background. Ben-Gurion was the son of a court pleader, hardly a respectable position among Jews, while Zemach was born to a wealthy, aristocratic family descended from a long line of rabbis.

Zemach spared no effort in trying to expose the various distortions and exaggerations Ben-Gurion was guilty of spreading about himself. He often tried to embellish events in his past which he considered important and worthy of emphasis.

After the establishment of the state, Ben-Gurion gave his profession as "farmer" on his identity card. According to Tevet, however, the period Ben-Gurion spent farming at Sejra was neither as happy nor as heroic as he described in his memoirs. Agricultural work ceased to charm him after a few days, and he was ostracized by the other members of the settlement. Ben-Gurion was always to regret having been a member of *Hashomer*.

TEVETH DEVOTES quite a lot of space to the people with whom Ben-Gurion worked politically during his first years in the country. Izhak Ben-Zvi, the second President of Israel, was a close friend of his; but the friendship was not free from rivalry and the struggle for prestige.

Ben-Zvi was one of the founders of *Poalei Zion* at the Pottava Conference in 1906. By the time he came to Israel, he already had some standing in the party. He was a natural candidate for leader of *Poalei Zion* in Israel because of his easy-going, refined nature and total adherence to party principles.

Ben-Gurion, who had shown himself to be less than totally committed to the rigid party line, recognized Ben-Zvi's advantage and waited for better days. Unable to grasp the subtle

differences between *Poalei Zion* and *Hapoel Hatzair*, he strove towards a wider framework within which to work more effectively.

In certain areas, Ben-Gurion was in fact closer in spirit to *Hapoel Hatzair* than to his own party. His passionate belief in the everyday use of the Hebrew language was uncompromising and he battled fiercely with his party colleagues who regarded it as the language of the "intelligentsia." He also never came to terms with the Marxist-Bolshevik slogans his party was so dependent on.

The publication of Ben-Gurion's *From Class to Nation* in the early 1930s is usually thought to mark a decisive turning point in his political life and thought. He now succeeded in convincing his colleagues of the importance of embracing the national struggle and eschewing parochialism.

Teveth implies, however, that this was not a shift in Ben-Gurion's world-view. Ever since World War I, he had supported settlement activity and was among the leaders who called upon Jews in Palestine to become citizens of the Ottoman Empire and actively participate in defending it from attack.

The Russian Revolution and the Balfour Declaration fanned new life into the Jewish world, and also gave Ben-Gurion new hope. As an ardent Zionist, he believed in the great possibilities opening up to the Jewish people, but declared that the actions of the Jews

themselves — and not diplomats or declarations — would determine the fate of the nation.

As a socialist, Ben-Gurion was also caught up in the Russian Revolution, and for a short time his words took on the ring of militant socialism. The influence was not long-lasting, and he was one of the first to sober up from the Revolution's intoxicating effects.

READERS WILL no doubt be looking for revelations about Ben-Gurion's private life. Tevet scrutinizes the influence of his mother, who died when he was a child. She "forcefully" the glorious future in store for her son and lavished on him much more love and attention than she did on his brothers. The special relationship between them instilled in Ben-Gurion the feeling that he had been chosen by history to carry out an important mission and, after his mother's death, he felt an obligation to live up to the hopes she had for him.

The most interesting aspect of Ben-Gurion's character was his private self and his public role. As a man devoted to a single, well-defined aim, he let nothing deflect him from the path he had chosen. Even friendships were sacrificed on the altar of political expediency.

Once his standing in *Poalei Zion* was stable, he no longer needed the assistance of his friend Izhak Ben-Zvi. The first steps towards the establishment of the *Ahava Ha'avoda* party, with which the book ends, were taken without Ben-Zvi's knowledge. Ben-Gurion ignored Ben-Zvi's contribution in his memoirs and writings, and emphasized his own initiative.

The most revealing chapter is the one that deals with Ben-Gurion's marriage. Tevet smashes the myth of Paula's great sacrifice in "following her husband through the desert," and presents instead a very human story of two lonely and unusual people who find happiness and comfort in each other's arms.

Teveth has made extensive use of the available sources and has produced a readable and interesting contribution to the history of the Yishuv.

Translated by Gila Brand  
By arrangement with "Ha'aretz."

## Tohu va'vohu

THE CRASH OF '79 by Paul E. Erdman. New York, Simon & Schuster, 350 pp. \$8.95. London, Secker & Warburg, £3.90.

ALAS, BABYLON by Pat Frank. New York, Bantam Books, 312 pp. \$1.75.

THERE IS a scene in Paul Erdman's new political thriller, which has been on the best-seller lists in the U.S. for months, in which Prince Fahd of Saudi Arabia comes all the way to Teheran to announce to the Shah Rhyad's decision to go it alone on crude oil prices.

"You arc," the Shah says after hearing the announcement, "obviously receiving bad advice, if I may say so, from your Sheikh Yamani. My views are quite well known. There is one forum and one forum only for the discussion of the pricing of crude petroleum. That is OPEC. If you wish to request a special meeting of OPEC ministers, it is your privilege. I, however, will not be represented. For there is nothing to discuss. We have all agreed upon the formula for fixing our prices. It will rise at the same rate as prices in the West. That means fifteen per cent this year. That is their rate of inflation. They, not we, make this continuous escalation necessary."

To this the Saudi Crown Prince retorts: "Our new policy is based upon our belief that the Western economy is in an extremely fragile condition, and that it is in the interest of all oil producers to promote a correction of that situation."

This exchange, obviously written some time before the current strains in OPEC started with Saudi Arabia's unilateral decision last December to reject the majority's demand for a 10 per cent price increase, is followed by a chain of developments leading inexorably to the great crash of March, 1979. The world is forced to live with a banking system that lies in ruins, with monetary chaos, and with the prospect of having to survive on half its former oil reserves now that the rich oil fields of Saudi Arabia, Iran and Kuwait will not be accessible for at least 25 years as six nuclear bombs, with a particularly vicious contamination agent, have exploded in the Middle East.

There is much to be learned from Erdman's brief explorations of the Western world's financial system, and of how very precariously balanced it is. The whole account is so convincing that it sometimes reads like last week's cover story in *Newsweek* or *Time*.

WITH Pat Frank's "novel of the end of the world and the day after," we move to the U.S. on the eve of a massive Soviet nuclear attack — and stay to see what follows that devastating first strike. Here, however, we get nothing of high politics and high finance, nor of the ribaldries and eccentricities of those who manage the world as portrayed by Erdman.

Instead, we are given a glimpse of what people in a small community in Florida become like in a world without food, water, light, power and transportation. And a very vivid and convincing glimpse it is. First published in 1959, Frank's novel has deservedly become something of a classic.

N.E.A.

**March is Poetry Month**  
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Thursday, 10.3 — Dalia Ravikovich  
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Thursday, 17.3 — Yehuda Yonah-Kest  
Thursday, 24.3 — Yehuda Amichai  
5-6 p.m.: poet signs his books  
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## In the corridors

ZIONISM AT THE UN. A Diary of the First Days by Eliahu Elath. Philadelphia, Jewish Publication Society, 281 pp. \$7.95.

Joshua Justman

HOPES WERE HIGH when, 32 years ago, delegations from 49 countries assembled in San Francisco for the founding conference of the United Nations. The struggle against Nazi Germany and Japan was nearing its victorious end and sights were set on a new world order that was to emerge from the ruins of war.

For the Jewish people, San Francisco marked the beginning of a struggle which would culminate three years later in the establishment of the State of Israel. However, in April 1945, when the full horrors of the Holocaust were becoming more clear, there was nothing to indicate a change of British policy in Palestine, where the White Paper restrictions on immigration and land purchase remained in force and tension was rising.

At San Francisco, the Arabs were represented by delegations from five states, which together formed the Arab League which was founded that year at the initiative of Anthony Eden. They had the active support of the British Foreign Office, of the Arabophiles at the State Department, and of the powerful lobby of the oil companies. In contrast, the delegations from the Jewish Agency and the various Jewish organizations had no official standing, and most of their work had to be done "in the corridors."

Elath's *Diary* chronicles the story of this winding route the Jews had to take in order to get understanding and support. The pressing task was to block Arab efforts to introduce clauses into the trusteeship system which, if effected, would have subverted the position of the Jewish National Home during the Mandate and afterwards. These efforts were successfully thwarted. However, the main achievement at San Francisco lay in the contacts established



UN General Assembly 1947.

(Jewish Agency photo)

with the various delegations, many of which were utterly ignorant of the major aspects of the Palestine question and of British aspirations.

ELATH rightly observes that the achievements at San Francisco contributed to the ultimate outcome of the struggle at the UN. The contacts established there with statesmen, officials and men in various positions of influence combined into an information campaign which was to expand

and prove to be invaluable in the days to come. Moreover, although the extent of coordination between and within the numerous Jewish delegations left much to be desired, it was at San Francisco that a major step was taken towards cementing Jewish solidarity on Palestine.

The pages of *Elath's Diary* are crisscrossed with meetings, reflecting the constellation of international forces at the time and providing a most instructive background for the understand-

ing of the momentous developments that were to follow. There was contact with members of the Arab delegations, many of whom Elath knew well from his student days at the American University of Beirut and from his subsequent trips to Arab capitals on missions for the Mideastern Division of the Jewish Agency's Political Department. Among them were Dr. Fadhil al-Jamali of Iraq, Dr. Faris Zeineddine of Syria, and Mahmoud Fawzi of Egypt, whom we got to know at close range.

The reader is also given a succinct and penetrating analysis of the interplay of forces and personalities which moulded American Jewry's attitudes at that critical point in Jewish history.

In July 1945, David Ben-Gurion, who was on a visit in the U.S. called Moshe Shertok (Sharett): "Kaplan, Goldmann, Lipsky, myself decided Epstein (Elath) stay in Washington for a year." Elath was to head the Jewish Agency's Political Office. The *Diary* ends at this point; subsequent events obliged Elath to prolong his stay. Three years later, he became Israel's first Ambassador to Washington. □

مركز من الأرض



# Companion poet

**SELECTED POEMS** by Robert Friend. London, Tarnblinutt's The Sealrose Press. 4 pp. Hard cover, £1.25; soft cover, 75 p.

Ruth Nevo

AVAILABLE again in the shops is a slim volume of poems by a poet well known to the Jerusalem English poetry-reading population. His is a voice worth listening to, for it is the voice of all those reflective, introspective and vulnerable souls — a silent majority, perhaps, in the present Western world — who drily observe the widening gap between perception and fulfillment in their lives.

To peel, to unravel, to dissolve — these are the actions of the poet's practical quotidian world. But Robert Friend's unhappy king is preoccupied with the peeling of mirrors, the unravelling of spindles, the dissolving of shadows. His "complicated lover" is "at alms and sevena/ with all his heavens," perpetually disappointed, caught in the Chinese boxes of infinite introspection. His Playboy of the Western World plays a game of double bluff with himself and the "lure" buried in his breast. A poem called "At the Top" records the treacherous withering of anticipation for two lovers who have kissed their way up stairs only to reach a desolate parching of desire at the top.

This poet's persona see only themselves in the mirror, love only images, and know the parallax of the flesh:

My blood is a traitor.  
My veins conspire against me.  
My heart and my kidneys  
have signed a secret treaty.  
My teeth bite hungrily  
towards my last supper.

In a poem called "Crucifixion" the protagonist is so fatally detached from a vitalizing current of feeling that he must act to live:

Against the backdrop of his  
grandest scene  
he stretched a mimicry of red-  
holed hands,  
and hung there with the languors  
of a queen....

An exceptionally fine poem entitled "The Love Birds" explores the ironic discrepancy between image and reality in the solitary confinement of the mind. The love birds are bought by a disenchanted Hellenist of the imagination whose Alcibiades turns out to be a "bully-boy...gnawing on a bone...."

It was not because he flattered in his vision,  
but only that he worried in his age,  
that self-deriding in a wry decision  
he bought two love birds hopping  
in a cage.



gaping mouths of "spring suicides," epilepsy, hunchback and harelip. But this physical shudder is dialectically poised against an acceptance, resigned rather than robust, of poetry's carnal grass roots and the "festerling, lucky wound of love." There is no escape in the poses of insouciance for the aspiring artist, playboy of the Western world:

What if with nightmares, ties and  
hoils  
the poem should pay a sudden  
visit?  
Scrabbled in day dreams and  
night soils,  
would doctors know if he cried,  
"What is it?" —  
who know so well  
it has a smell,  
is witty, gritty, and fillicit.

Art and life are often counterpointed. Touchingly, but with admirable absence of sentimentality in "Young Man and Kitten," less notably in "The Doll," with a profound questioning of perverse facts — "aphylls from rotting bones/sends up a fountain of clear tones" — in "Lives of the Poets"; and with an urbane Marvellian gravity in "Pygmalion," where Galatea "wept/forgave, and knew the mortal change." What she forgives him for is loving "himself in what he's made"; but a "heart to suffer and forgive" resolves for Robert Friend all antinomies between the impossibility of the idea and the inadequacy of the flesh.

Always self-aware, self-ironic, Robert Friend is a reluctant irrationalist in "The Science of Prayer," which affirms flower power in unexpected ways, and a

reluctant rationalist in "The Irrational Source." "Exorcism is a tour de force of rhetoric but fundamentally burlesques the whole question. His poetry embodies a wry metaphysics of privation. It is no wonder that a sentence of C.S. Lewis caught his attention and produced one of his best poems: "If we cannot practice the presence of God, it is something to practice the absence of God." In "The Practice of Absence," Friend, a transcendentalist *malgré lui*, concurs:

Therefore do I faithfully  
practice Your absence

listening for the silence  
in the water's voices

seeking a face  
in the teeming mirror

reaching to touch  
in the veined body

of woman or pebble  
the body of the dark.

But it is not only the practice of absence that engages us in this poetry. It is the practice of poetry. Robert Friend has that definable but unmistakable stamp of the poet — an ear for the nuances of rhythm. His own individual note, I think, is in his command of the mildly ironic tones and in a certain welcome impropriety beneath the suave exterior. He is a very competent, panolonic poet, whose tolerant, compassionate humanity is lauded with the pungency of wit, and, occasionally, remembered passion. It is a pity that there are not more of his poems. □

# Semitic affinity

**TEHIVAT HA'IVRIT UTEHIVAT HA'ARABIT HASIFRUT** *Modern Hebrew and Modern Arabic Literature* by Nissim Rejwan. (The Renaissance of Hebrew in the Light of the Renaissance of Standard Arabic by Joshua Blau. Jerusalem, The Academy of the Hebrew Language, 120 pp. IL30.

Nissim Rejwan

MAIMONIDES, whose books, with the exception of *Mishneh Torah*, were written in Arabic, believed that Arabic "is certainly Hebrew somewhat corrupted," and that, for those who know both languages, they are "without doubt one and the same language." Professor Blau's comparative study of the parallel revival of Hebrew and Arabic in modern times, though it could have been written without reference to this remarkable affinity between the two, would probably not have been conceived without it.

The revival of Hebrew as a modern language, which of course came together with the emergence of a Jewish national consciousness, coincided with the revival of literary or standard Arabic, itself set in motion by the growth of an Arab nationalist movement. In both cases, linguistic and national revivals were strongly influenced by the impact of Europe; in a way, they both constituted a natural

response to the West's many challenges.

In that sense, at least, the renaissance of Hebrew and of literary Arabic had to contend with very much the same demands and had to furnish pretty identical answers.

The "miracle" of the revival of standard Arabic and of modern Hebrew is dealt with at some length in this book, with points of contrast as well as similarity enumerated and discussed. It is claimed, for instance, that whereas the rebirth of Hebrew as a spoken language was helped by the fact that the Jews in their dispersion spoke some 70 different languages, the existence of almost as many spoken dialects of Arabic was detrimental to the revival of literary Arabic because such a revival was not quite necessary for Arab national-cultural cohesion.

THESE POINTS may well be debatable. But the core of Professor Blau's book has to do with the many ways in which both reborn Hebrew and modern Arabic tackled the difficult business of adapting to the world into which the modern Jew and the modern Moslem-Arah were plunged. Here he finds many parallels, and ample illustrations are furnished. Phrases — and concepts — such as "stumbling block," "cornerstone," "current," "precedent," "motive," "superficial," "phenomenon," and innumerable



# Without tears

**THE MIRACLE SERIES:** "Heavening," "The Patriarchs," "The Hebrew Woman," "Trees and Plants," "The Six Day War," Jerusalem, Rudy Portnoy Publishing Co. 72 pp. and IL20 each.

Judy Siegel

MOST BOOKS for teaching odits a foreign language are of the Look-Jane-See-Dick-And-Spot-Lun variety — they bore the reader and make him feel like a

personage appeared into a first grade's miniature desk. Entirely different is this series of paperbacks, produced by Rudy Portnoy, which teaches Hebrew pointedly while absorbing new immigrants to the history of the Jews and introducing them to life in Israel.

Portnoy, a journalist who once worked for *Isra'el* and didn't know a word of Hebrew before he immigrated to Israel three years ago, selected stories from contemporary authors and printed them in clear, vowelized Hebrew. In the last three books, relative particles and affixes denoting possession are emphasized by bold letters in the text, so the novice can easily identify the root of the word. Phrases and idioms are translated in footnotes on nearly every page. Each book has on excellent glossary which explains every Hebrew word that appears in it.

The story of Hanna and her seven sons, who sacrifice their lives rather than surrender their Jewishness (in *The Hebrew Woman*, along with chapters on Ruth, Queen Esther, and Rahol the poet), should be of special interest to Russian immigrants. The book on the Patriarchs is suitable for anyone who has a weak Jewish background. Interspersed with maps, *The Six Day War* is readable and accurate.

This whole set is enlivened by colorful covers and is well illustrated. It has been recommended for immigrants by other publishers, by inspectors of the Education Ministry, and by authors. □

# Bawdy colonist

**THE ADVENTURES OF JONATHAN CORNOOB** by "Himsalf." Edited by Noel Perrin. Illustrated by Mark Livingstone. Boston, David Godine. 120 pp. \$5.95.

Matthew Nesvicky

DAVID GODINE is a new, young and independent publisher dedicated to producing handsome and worthwhile books at a reasonable price. He will likely either go bust or be conglomerated soon, but meanwhile we profit from this Bostonian bibliophile's lovingly-prepared titles.

His latest is a recently rediscovered anonymous bawdy novel written shortly after the American Revolutionary War. Godine commissioned a dozen superb and witty drawings by a neo-Hogarthian Vermont artist named Mark Livingstone, selected a tasteful Baskerville typeface, and printed on a fine Simpson Lee Recycled paper. He has even sewn the binding, a rarity these days when mass-produced glue-backed best sellers tend to burst apart in mid-road and scatter their pages like ripe milkweed.

But does *Cornoob* deserve all this devotion? Editor Noel Perrin, professor of English at Dartmouth College, rightly notes that forgotten books are generally forgotten because they deserve to be. He makes no claims for this novel other than it was a lively tale when first published in 1787 and is still a lively one today. And in fact it is. *Cornoob* of course would be interesting if only because it was rediscovered after 200 years, just in time for

America's Bicentennial celebrations. In addition, it predates by a few years what is generally considered the first American novel, William Hill Brown's *The Power of Sympathy*. Nevertheless, *Cornoob* was never really lost — some 20 copies of the original edition are extant. And though set on American soil, it was actually first printed in England.

THAT THE English might have let the book pass by without too much to do is understandable; after all, the "new" literary form called the novel was already well-established by 1787, with Sterne, Richardson, Fielding and Smollett having set a high standard for wildly comic artistic smut some years before. Still, if masters in inventiveness or style, he can be given points for packing into his 120 pages what the others often took five times that amount to relate. *Cornoob* purports to be the autobiography of an American native who, loyal to the Crown (as were two-thirds of the colonists at the time of the Revolution), is now living as a refugee in the Mother Country. He left America not for reasons of Fuldarkian politics but because he kept getting into so much damn trouble over there. Mostly woman-trouble.

Jonathan — the name was a darisive genio which the British applied to the rebels — was born on Squatoook farm in Massachusetts, to the improbably named Habakkuk and Chorily Cornoob. He has two sisters with the folioitous appellations of Suppily and Inoranso. Thus the tone is set early on for the high jinks to come.

No sooner is Jonathan old enough to know how than he has impregnated a neighbouring farmer's daughter, Miss Desire Slawbark. Given the choice of marriage or a £50 fine, Jonathan elects neither and lights out, Huck Finn fashion, for the woods. There, after almost starving to death, he catches a tramp on the back of a passing moose. Alighting in Boston, his picaresque career really gets underway. Now follows a rapid-fire succession of sea battles, womanizing, thievery, imprisonments, brawling and drinking, all of it rather brisk and all of it slightly obscene. An interesting visit to a plantation in Barbados includes a bemused look at miscegenation. Several rousing tavern fights occur, with a touch of Marx Brothers madness about them. And chamberpots and attendant matters feature in almost every chapter.

It's all done with a reasonably good literary touch. Here's Jonathan, for example, describing his landlady: "One eye pointed one way, the other another, and her nose a third. One corner of her mouth reached her temple, while the other end was behind her ear. It seemed as if her features were frightened at each other, and wished severally to make their escape. Her teeth had already done so, except two exactly in the centre of that diagonal opening she called her mouth, and they, in shape and in colour, very nearly resembled a kitchen poker."

THIS witoh, however, has a niece as pretty as the elder is grotesque, and she steals away Jonathan's heart. She is a sweet young virgin named Dinah Donewell. After Jonathan has done well by this maiden, however, he reports:

"I had almost all the symptoms of the present Columbus made to Europe, such as gonorrhoea, phymosis, paraphimosis, bubo, fistula inano, carnoalitates in uretere, nodi, tophi, gummata, corona veneris, carlea osium &c. I thought it high time to change my surgeon, and had the good fortune to recover tolerable health, after a long course of frictions, injections, fumigations, scarifications, purgations, salivations, and the like. However, when the cure was completed, I found that I might, in a synogogue or mosque, pass for a Jew or a Turk, but for some scores, left by the inclusion knife, which testified that I was a Christian."

More than an historical curiosity to them, and, as the publisher intended, a pleasingly handsome volume to boot. *Cornoob* is a bawdy Bicentennial bonus. □

# Larger than life

**THE IRISH GIANT** By G. Frankcom & J.H. Musgrava. London, Duckworth. 128 pp. £3.95.

P.A.V.

THIS IS A beautifully produced book, whose content falls short of the standard of lay-out and graphics.

Patrick Cotter, who was born in Bolgooly, Ireland, in 1780, suffered from acromegaly, a disorder of the pituitary gland which caused him to grow to an immoderate height. And was probably the cause of his death in Bristol at the age of 40.

He was said to have been over 8ft. tall but was probably closer to

7ft. 10in. according to calculations made from his bone measurements. This book is the story of his life, interspersed with snippets about rival giants, and chunks of medical and anatomical information.

Sick people whose illness turns them into freaks have always had a fascination for the public and 18th century Europe, in particular, was replete with giants, dwarfs, lion-man, dog-faced man and fat ladies. Patrick Cotter was one of these and rejoiced in the stage appellation of "Patrick O'Brien, the Irish Giant, lineal descendant of that old and puffed King, Brian Borau."

THE AUTHORS are anatomists at

Bristol University. Because they are writing about 18th century England, they tend to use what they regard as 18th century English, alternating with a more contemporary style. In describing Mr. Cotter they write:

"He was of deceptively juvenile countenance. Not averse to a 'cheerful glass' with sensible regard to moderation, he was said to be very fond of the pastime of a game of cards." What they really mean is that he looked younger than his age, liked the odd drink, and enjoyed playing cards.

The second half of the book abandons the anecdotal for the medical. In fact, chapter 11 consists of "nothing" but anthropometric data of interest only to the reader who is agog to know the biopsychological breadth of the humerus or the projective height of the coronoid process of Frankcom & Musgrava's favourite giant. □

Genesis, Chapter XXVII

1. AND THE LORD appeared to the Prime Minister as he waited at the airport of Ben-Gurion in the heat of the labour disputes.

2. And he lifted up his eyes and to three visitors from the West came in a flaming chariot, and when he saw them, he ran to meet them, and bowed down to the earth.

3. And he said, "My Lords, if I have found favour in Thy sight, do not diminish Thy yearly contribution to Thy servant."

4. And he hastened to make ready food for the guests: stinka and cheeas and Jaffa oranges (export quality).

Commentary: The Sages tell us that Abraham served meat and dairy products at the same meal because the Tora had not yet been given. And so it was with the Prime Minister.

5. And they said unto him, "Where is Thy Government?" And the Prime Minister said, "Hiding in its tent."

6. And He said, "I will surely return unto thee in a year, and behold, to thy Government will be born a balanced budget."

7. Now the Government was old, and well stricken with age; it had ceased to be with the Government after the way of other Governments.

8. And the Government laughed within its weekly meeting, saying, "After all these years, shall we have a balanced budget? Ma pitom?"

8. And the visitors said unto the Prime Minister, "Wherefore did the Government laugh?"

10. "Is anything too hard for World Jewry?"

11. Then the Government trembled before the givers, and denied that it had laughed at the thought of fiscal stability.

12. And the visitors rose up from thence, to look out upon the economy.

# 'And He Saw Not'

Y. Levin

13. And the Prime Minister went with them, to mislead them on the way.

14. And the visitors said, "Shall we hide from the Prime Minister that which we are about to do, for behold, he has been our faithful servant."

15. And the visitors spoke, "Verily, the cry of the strikes is great, and verily, the number of labour disputes is exceedingly grievous."

16. "I will go down now, and see whether the economy is worth saving."

17. And the Prime Minister drew near to the visitors, and said, "Will thou indeed sweep away the productive sector with the services?"

18. "Perhaps there may be found 50 non-strikers in the land; wilt Thou not forgive the place for 50 workers in the land?"

19. "Shall not the Checkbook Of All The World do justly?"

20. And the visitors said, "If I find in Israel 50 workers, then I will continue to give for their sake."

21. And a servant came with tidings, and whispered in the Prime Minister's ear that the builders of the cities, the collectors of duties and the collectors of taxes were threatening to strike.

22. And the Prime Minister turned to the visitors and said, "Perhaps there shall lack 10 of the 50. Wilt Thou destroy all the economy for lack of 10?"

23. And they said, "We shall continue to give."

24. And a servant came with tidings from a radio broadcast, that the fortune-tellers, sealers

and money-changers had declared a labour dispute.

25. And the Prime Minister turned unto the visitors and said, "Perhaps there shall be found 30 workers in the land."

26. And the visitors said, "We shall continue to give."

27. And a servant came with a report from the reparators of flaming chariots, seafarers, and all the not-so-special employees of the land, from the great unto the small, had instituted sanctions.

28. And the Prime Minister asked, "Ten?"

29. And the visitors answered, "We shall continue to give."

30. And the servants ceased to come with tidings, for the labour disputes had reached unto the very office of the Prime Minister.

31. And the Prime Minister could speak no more.

32. And the visitors went on their way, to see the economy.

33. (And one had been called upon to improve the collection of taxes.)

34. And he looked upon the economy, and as became a pillar of salt.

35. And he and his proposals were washed away by the first rains.)

36. And behold! the visitors looked not upon the economy, and the donations continued, for American Jewry is not faithful to its principles, either.

הכרזת הארץ



WHAT DIRECT contact is there between manufacturers and consumers? Generally speaking, little or none. According to one school of consumer-reliant thought, that is how it should be. The consumer buys something from a merchant. If he has any complaint about it, he is supposed to return to the shop where he bought it, and the merchant is supposed to exchange the article for a new one, or arrange for an acceptable repair, or refund the customer's money. If there is any need to negotiate with the manufacturer, that is the job of the merchant, and not the consumer.

Everyone, including manufacturers themselves, agrees that this is what should happen. The problem arises when it does not. All too often in Israel, one hears shopkeepers shrug off their responsibility to the customer by saying about defective goods, "That's not my concern. Go to the manufacturer yourself."

Most consumers have little idea how to contact a manufacturer, or don't want the bother. They are more likely to get in touch with one of the several consumer protection organizations, or with the press or the TV programme *Kulhotek*, or even the police. Or they may complain to the Ministry of Commerce and Industry, or in cases of food products, the Health Ministry.

The manufacturers — of least, those 1,200 who are organized in the Israeli Manufacturers' Association — are currently making their own proposal to the consumer. In a sudden burst of consumer-consciousness, they are saying, "Turn to the manufacturers as your second address in cases of complaint." The merchant himself should remain the first address, but if he fails to make good on a complaint, "Come straight to us."

In the past few months, the Manufacturers' Association has established a "Committee for Industry and Consumerism." It is chaired by Mr. Ben-Zion Ben-Haim, head of the Froumine biscuit company. He and two other manufacturers talked to me recently about its purpose. "After all," said Mr. Ben-Haim, "where would the manufacturer be without the consumer?"

IT HAS TAKEN Israeli industry a considerable time to realize this. Israel was long considered a sellers' market, where goods of any quality and price were grabbed up by an indiscriminating public. Lately, however, the economy has not been so kind to sellers. There is also, as Mr. Ben-Haim himself points out, a general trend, both locally and internationally, to take more notice of consumer power.

The new committee is trying to educate its member firms to have someone high up on their staff responsible for consumer relations. Often it is the sales manager himself. According to Mr. Ben-Haim, a consumer should be able to get prompt satisfaction from a firm either by writing a letter or by a phone call.

It is not always easy for the consumer to locate a manufacturer simply by the label on the goods he buys. Food products are required by law to carry the name and address of the manufacturer; most other products merely have a brand name. If the shop refuses to supply the name and address of the manufacturer, and if the customer cannot find it alone in the telephone directory or Golden Pages, it is suggested that he contact the Manufacturers' Association.



## CONSUMER COMPLAINTS

### MARKETING WITH MARTHA

tion to ask. The national headquarters (*Hilakhat Hala'ot*) is in Tel Aviv, at 13 Montefiori (tel. 55281); in Jerusalem, the address is 12 Harav Kook (222449); and in Haifa, 8 Hane'omnim (524202). Not all manufacturers, of course, belong to the Association. Most small workshops do not, and the big firms belonging to the Histadrut complex of Koor and Hevrat Ovdim are not affiliated with it, and nor is Tuva.

Incidentally, Mr. Ben-Haim took this opportunity to advise consumers to choose products which do carry a proper manufacturer's label, and, whenever possible, to prefer products of firms which are well-known and likely to stand behind their good name.

CONSUMER advisers, myself included, have traditionally had several reservations about the availability of consumers negotiating directly with manufacturers. One is simply that it means too much bother for the consumer. It remains to be seen whether the new proposals will smooth the path for those who want to apply directly to the factories for redress.

Another reservation is the fear that certain defects in the manufacturing or marketing chain will never come to public attention if consumers deal directly with manufacturers rather than via some protection agency. Mr. Ben-Haim denies that industry has an ulterior motive, that it wants to hush up the discovery of faults in its operations. On the contrary, he argues, manufacturers want to get direct feedback on production faults so that they can correct them.

At my meeting with him and his colleagues I questioned the fairly routine practice of "compensation plus," when a customer applies directly to a factory about a damaged product, particularly if

it is a very inexpensive item. For instance, if a customer returns a bar of wormy chocolate or a pair of faulty stockings to the manufacturer, she is very likely to get back a new item to replace the bad one, plus one or two "extras" as compensation for her trouble.

Mr. Ben-Haim sees nothing unethical in this, but contends that it is only fair to repay the customer for the inconvenience, time and money involved in returning the defective product.

Obviously, there is no question of "compensation plus" in the case of something large and expensive, such as a refrigerator. Here, the most the manufacturer can do is replace the defective part to the customer's satisfaction, or, if necessary, change the entire appliance for a new one, or refund the money.

I WAS CURIOUS to hear the reaction of various consumer organizations to the new proposal of the Manufacturers' Association, and I was frankly surprised to learn that most of them accept it as a step in the right direction.

It was not so surprising, of course, to hear this view from the Better Business Bureau, which is a voluntary organization of business firms themselves, and of which the Manufacturers' Association itself is a member. Its director in Tel Aviv, Mr. Adi Horowitz, welcomes the idea of direct relations between consumers and manufacturers, but says that if a consumer writes to a manufacturer, the Bureau would like to get a copy of the letter. (Its address is 8 Ahuzat Bayit, Tel Aviv; tel. 52040 or 87131). That way, he says, the BBB can know that a certain shop refused to honour its responsibility to the customer, and it will also help the Bureau to find out where complaints are continually being made about particular products.

Maya Tavory of the Israel Consumer Council and Ada Gilian of the Histadrut's Central Consumer Authority both expressed satisfaction that manufacturers are showing a willingness to accept responsibility for the goods they produce, and hope that the direct contact system will work with a minimum of run-around for the consumer.

They both pointed out, however, that a distinction must be made by consumers between a chance defect in production and a serious fault which deserves public attention.

For example, a sweater with one sleeve longer than the other can easily be replaced by the manufacturer himself (if the shop declines to change it). So can a box of chocolate wafers accidentally labelled "lemon." On the other hand, to see Mrs. Gilian's example, a bottled drink with a cockroach in it deserves to be brought to the attention of a public consumer organization or the Ministry of Health, as this may indicate general unsanitary conditions in the plant.

ONE CONSUMER spokesman who takes sharp issue with the Manufacturers' Association is Ada Levnon, the new director of the Independent Israeli Consumers' Association. While she does not question the goodwill of the manufacturers, she believes that their interests are not necessarily the interests of the consumer, and anyone with a complaint should come straight to a consumer organization.

"We understand the rights of the consumer," says Ada Levnon. "That is our job... We don't engage in manufacturing, and the manufacturers don't need to engage in consumerism." If the shopkeeper doesn't give satisfaction, your next address is a consumer organization, she advises.

Hannah Greenbaum, of the small but fiery Consumers Shield, says that if complaints come to the manufacturers they could do greater service by pressuring the shop involved to accept its responsibility as middleman, rather than by compensating the consumer directly. The factory could threaten the shop with loss of the franchise to sell its products.

I would like to suggest that there are some extreme cases where the first address of complaint should be a consumer protection organization, or the Health Ministry, or even the police — and not even the shop which sold the goods. Into this category, I would put cases of outright fraudulent sales (for instance goods which are not what they claim to be, such as local products masquerading as imports) and blatant cases of food contamination.

I am not talking about a box of cottage cheese which has gone sour, which can happen by accident, but a food product which contains a foreign body. This, too, may be an accident in an otherwise clean food factory, but that is up to the authorities, including the courts, to determine. A multiplicity of complaints about one particular firm can be a good indicator to the authorities as to its general state of hygiene.

In the final analysis, it is up to the individual consumer to use his common sense about where to take his complaint. The Manufacturers' Association has given us one option. It is good to know that this option is open, even if we as consumers may choose in certain cases not to use it.

Martha Meisels



## Chicken from Turkey

### CULINARY NOTES Haim Shapiro

THE CIRCASSIANS of Israel, a small, colourful community living in two Galilee villages, came to this country about 100 years ago, but there are many more in Turkey, where they form a major ethnic group.

In Israel, the Circassians are known as fierce and loyal fighters and their units have been the highlight of many a military parade. In Turkey, however, they are better known for their culinary skill, especially in the preparation of the dish called "Circassian chicken."

As it happens, I met a number of Circassians in Turkey, but they seemed more interested in such American delights as hamburgers and frankfurters. The Circassian chicken which I finally tasted was prepared by a Turkish housewife in the southern town of Antalya — better known, perhaps, by its ancient name of Antioch.

THE DISH is both elegant and easy to prepare and, as it uses chicken, is not terribly expensive either. When I tasted it, the sauce was fiercely peppery, but I am told that it is also made in a much milder form.

CHOOSE A large bird and begin as if you were about to make ordinary boiled chicken or chicken soup. Put it in a pot with a peeled carrot, an onion, a piece of celery and a bay leaf. Don't worry too much about removing pin feathers, as the skin will come off in any case.

Cover the chicken with water and bring to a boil. Then lower the heat and allow the pot to simmer for up to an hour, depending on the size of the fowl. If it is a really big old laying hen, it might take even longer. Test by piercing the breast with a fork. If the juice runs out clear, and not pink, it is done.

Using a large spoon and fork, remove the chicken and let it drain on a plate. When it is cool enough to handle, remove the skin, and then take the meat from the bones. Do this gently, as the meat should remain in large, firm pieces and not disintegrate into shreds.

Prepare a thick sauce by soaking two large slices of stale white bread in the chicken broth. Add about a cup of walnuts, and run the bread and nuts through a food mill (or a blender for a very short time). Add salt and pepper to taste. If you want it to be very peppery, heat a spoonful of hot red pepper in a tablespoon of oil for a few seconds, and mix into the sauce.

Serve on a large platter, with meat on top, covered with the sauce and surrounded by rice.

# The Weekend Dry Bones

OKAY SO THEY HAD "SANCTIONS" AT TV... THE WEATHERMEN HAD THEIRS... AND THE MAKEMEN... AND THE TAXMEN... AND THE ENGINEERS... AND THE ACADEMICS... AND, AND MAYBE IT'S TIME TO EXAMINE THIS AGE OLD TRADITION... A LOOK AT.....



EVE PICKED THE APPLE OFF THE TREE 'CAUSE THE MARKET...

THE EGYPTIANS DROWNED IN THE RED SEA 'CAUSE THE LIFE GUARDS...



AT THE TOWER OF BABEL THEY STOPPED WORK 'CAUSE...



VASHTI WOULDN'T DANCE FOR THE KING 'CAUSE...



SAMSON LET DELICAH CUT HIS HAIR 'CAUSE THE BARBERS...



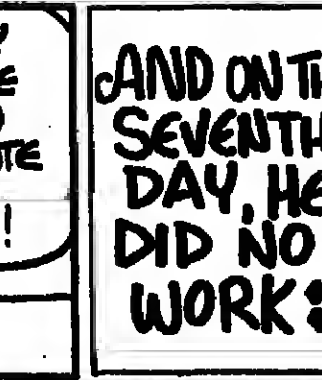
IN THE EXODUS WE BAKED MATZOT 'CAUSE THE BAKERS...



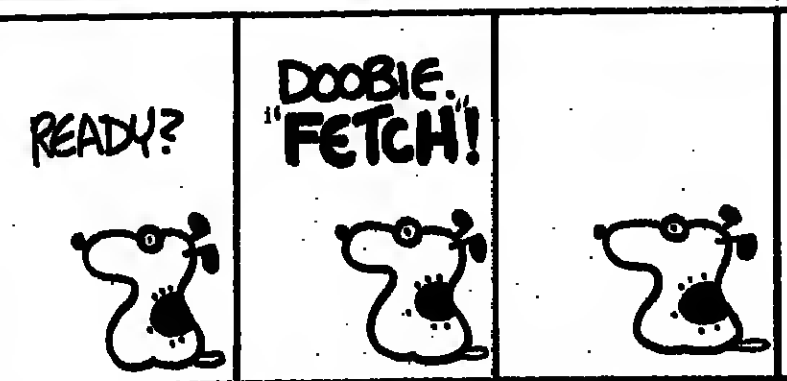
AT THE WALLS OF JERICO...



JOSHUA-MOSHUA!! WE DON'T CARE IF YOU'RE DIZZY GILLESPIE... WE DON'T BLOW ANOTHER NOTE WITHOUT OVERTIME!



OKAY DOBBIE LETS SHOW THE FOLKS WHAT YOU CAN DO



DOBBIE. FETCH!



"FETCH" YOURSELF CAPITALIST PIG!

مكنا من الأصل



# ROUND THE GALLERIES

YOCHANAN KINORY presents a large number of serial and sequential photo compositions that occasionally add a novel twist to what is fast becoming a tired new art: questioning reality via the camera, now-you-see-it, now-you-don't.

Ever since photographers began excising pieces of film strip or using movie techniques to add greater importance to "stills," they have been using the sequence to give a greater depth and importance to an idea or even a simple scene.

It is nearly a decade since Holland's Jan Dibbets first began to use sequences to show the passage of time and changing patterns of light or relationships, or to reinforce or build his own landscapes. Kinory is his direct disciple, though he has got away from the Dibbets format and tries to give additional depth to his works with an overall decorative pattern.

His works are presented as "limited numbered editions," a pretentious and quite valueless procedure for photographs, and I can't see any of them engaging our attention for very long. Nevertheless they are meticulous and well-planned and a cut above what one usually sees of this type of thing. (Jerusalem Artists House, Till March 8.)

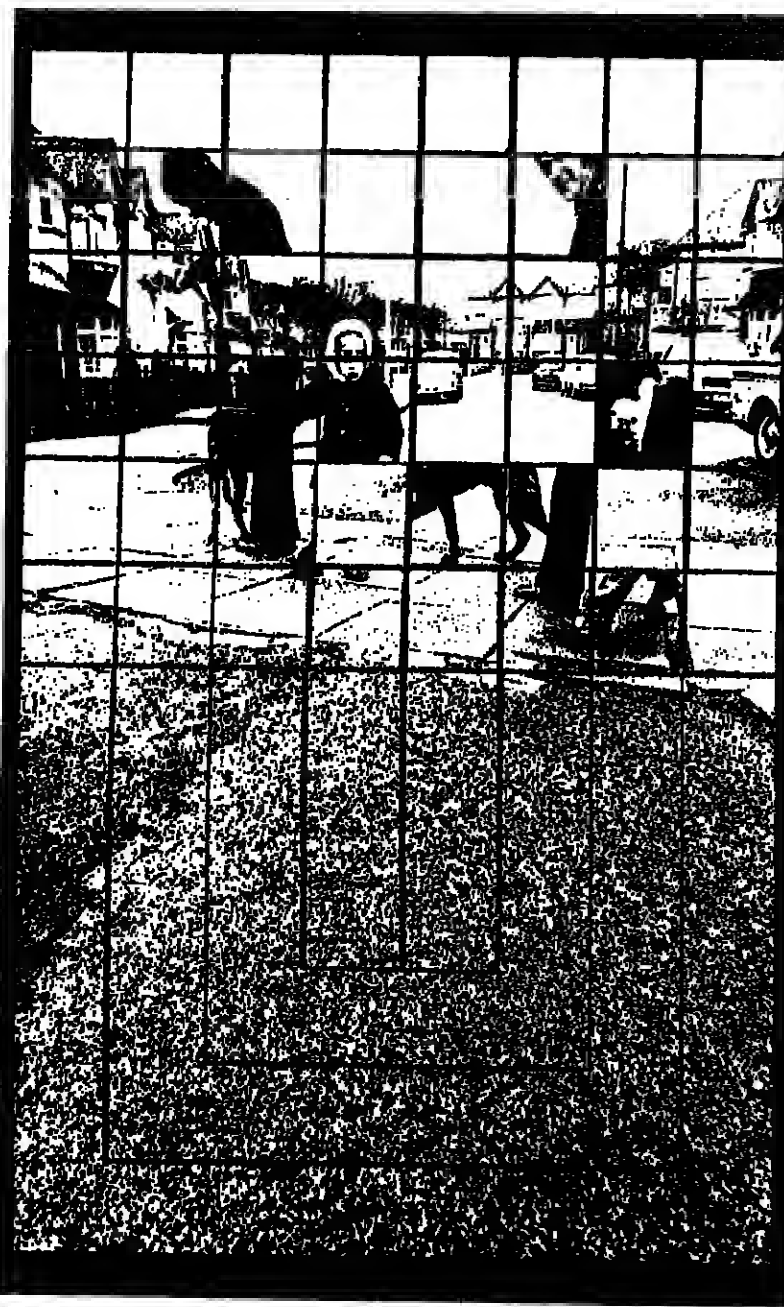
A NEW AGAMOGRAMME and three colour serigraphs of each of its concomitant patterns is being presented in an elegantly simple exhibition. The three flat screen prints, comprising a total of 80 colours (count them! 80 colours!), are reduced by photography and printed on sheets of serrated and laminated plastic to form one of Agam's illusionistic, almost industrial, productions, an invention he has modestly labelled an Agamogramme, and which is sold as a numbered multiple.

These plastic constructions enable the viewer to see the three patterns together or separately, according to one's angle of vision, but something has gone wrong with this one: one only sees the basic pattern with any clarity. I much prefer the large screen-prints on paper, flat as they are. (Engel Gallery, Rehov Shimon-alon.)

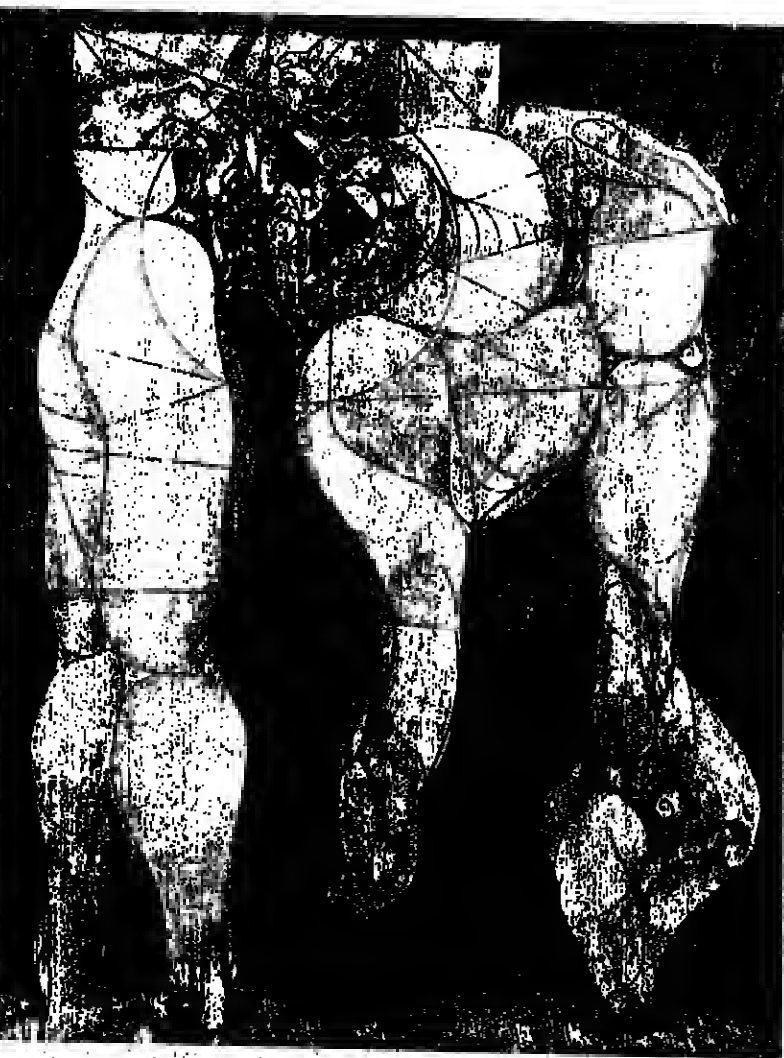
PAINTINGS on paper, made between 1943 and 1952 by HANS HOFMANN, one of the fathers of American abstract expressionism, are now on show at the Israeli Museum, together with several works by two Israelis who were Hofmann's pupils. One Yafeh and the late Hagit Lalo. The show, which was brought here by the United States Cultural Center, was reviewed when recently exhibited at the Tel Aviv Museum.

MEIR RONEN

FLOWING PINK flesh, cordoned off by linear arabesques into blubbery anatomical segments, belittling the florid roocco images of HAROLD RUBIN's new coloured acrylo drawings. Sexual confrontation, foetal development and the importance of man's primary sexuality are themes that continue to interest Rubin; but the love-hate syndrome, which he began to develop in a recent series of brutally beautiful black and white drawings, is slowly turning from a sadomasochistic front to a position based on bodily pleasures devoid of Freudian conflict.



Yochanan Kinory: photo sequences demonstrating time and space distortion (Jerusalem Artists House).



Harold Rubin: acrylo drawing (Mobot Gallery, Tel Aviv).

Unfortunately, when it comes to artistic achievement, change and mental health are not necessarily harbingers of creativity. Despite the aggressive character of his previous work, with its degenerate imagery and hideous scenarios, Rubin scored points because he took a particular point of view and created pictures that one felt had to be. They seemed a cathartic act, externalizing emotions in the form of engulfed figures drawn on paper.

In his current exhibition, Rubin has lost much of this forthrightness. He has turned from a powerful antagonist into a somewhat timid protagonist of playful eroticism. His drawing, colour and composition could be compared with that of a virtuoso musician playing chopsticks: method, technique and knowledge of proven quality have been invested in pre-ordained, immature results.

USING sprayed and brushed acrylic paints, Rubin places diligently outlined figures, in a planular Kama Sutra fashion (often difficult to count how many), on a stripped walling backdrop which is merely decorative and distracts from the major theme.

He defines bodily parts with the profundity of a tool and dye maker, and for too often the internal definition of genitalia, sexual poses and biological sections becomes overtly curvilinear. The result is a picture puzzle in which the pieces slide sleekly into each other.

Succulent pastel tones of pale pink, powder blue and creamy violet only add credence to Rubin's hedonistic pictorial thesis. One also cannot but notice the blatant way in which hands and feet squeeze, caress, probe and pluck at partner's anatomy: activities related to a subdued, yet ornate, game of arousal.

Considering past performances, Rubin has taken a big step, possibly in the wrong direction. I think his talent as a draughtsman and his knowledge of the human form have not been done justice in these coloured panels. Too much colour and not enough cake! (Mabat Gallery, 81 Gordon, Tel Aviv.)

LYRICAL in feeling, yet geometric in motif, oil paintings from the 1970s by the veteran Israeli artist LEON FEIN are composed of deformed rectangles and perpendicular brush strokes. The picture plane is an active one, coming to life through an angular positioning of shapes and lines around a central form. Adding a degree of interest are the crusty impasto layers of pigment and occasional burlap cloth, the heaviness of which is kept in check by an airy atmospheric palette of cloudy blues, turquoise, water greens, tans, reds and whites.

Although these canvases are stylistically "dated," they possess pleasant contrasts of colour and technique. One tends to overlook the meaningless amounts of tangible paint and enjoy the quiet vibrations, accents and planned rhythms of chromatic soles and shapes. (Levick House Gallery, 30 Dov Hov, Tel Aviv, Till March 12.)

THE BEST way to describe YONA LOTAN's gouache paintings and lithographs is to compare them to fireworks that have settled into a pre-conceived design. His decorative format is either sectioned off into architectural patterns, serial and frontal,



Hans Hofmann: painting on paper (Israeli Museum).

or arrived at by assembling a group of circles, arcs and ovals into a jungle of intricate smaller shapes and textures.

Lotan has reduced his art to a quasi-scientific method. Colour is scattered in equal proportions, symbols are interspersed among the compositions and everything is neatly tied with a black contour line. The most disturbing element in these pictures is the fact that the excitement of colour wanes after a few seconds and one is left with the obvious: wall to wall design and very little else. (Old Jaffa Gallery, Simet Mazal Art, Till March 15.)

GIL GOLDFINE

YITZHAK KATZ shows watercolours and oils of landscapes and figurative studies. His landscapes show an eye for the aesthetic in nature ("Stream in Gellies") but lack the quirk of vision that would transform them into striking pictures. His most successful item is the yellowish abstract "Composition" which resembles, in the raised ribs which give it variety, a scene from the air. The figurative studies are naturalistic. (Abba Khoushy Community Centre, Haifa. Till March 4.)

J. HAYON does oils in a melodramatic style which, in the marinescapes at least, is outdated. Flamboyant colours brook super-imposed lines or mingle with the motifs. His manner affects also the still life of which the best is perhaps 2; and, to a certain extent, the otherwise quite interesting figurative work, particularly 18. (Hagafen Gallery, Haifa. Till March 8.)

H. HARRIS



Leon Fein: oil painting (Levick House Gallery, Tel Aviv).

## Winning cards



### THEATRE Mendel Kohansky

THE ART of mime has gone through many ups and downs since its beginnings; which probably date to the period of Neanderthal man. It has had periods of total eclipse and periods of bloom, and it was revived most recently — a mere three decades ago — by the Frenchmen, Marcel Marceau. His contribution to the art has been so great that mime is now synonymous with his name, and no one practising this art in the West can escape his influence.

There are many little Marcel Marceaus with chalk-white, sad faces, broken-down top hats, form-fitting tight, performing the famous exercises Marceau invented — pulling an invisible rope, leaning on an invisible bar, walking against the wind, and so on.

Yoram Boker, who was a pupil of Marceau's, has, I am happy to note, come a long way from the master, as his present show demonstrates. Cards, presented under the auspices of the Haifa Municipal Theatre's "Stage 3," is a greatly varied show which includes a large number of mime techniques and approaches. Heading a cast of four, made up by Leah Bratman, Daniella Michaeli, Uri Tensanbaum and himself, Boker has created a show which is marvellous at best and just plain entertaining at worst.

I preferred the first part and will therefore begin with the second, from which the show takes its name. It shows the cast at a party which is obviously boring. In an attempt to escape the boredom, each character begins to daydream.

One finds himself in a jungle, where he is tempted by a chapeau creature of the wild, a female Tarzan with curves instead of muscles. Another enacts a love

scene; another is a judge who dispenses justice in such a way that the litigants don't get much out of it, while she gains a great deal. The fourth lets himself go by flying into outer space. It is all quite entertaining, and the illusion is perfect.

NOW FOR the first part. It opens with a beautiful, intriguing scene ("scene" is used here for want of a better word) which resembles an animated bas-relief rather than a mime act. A stretched sheet of canvas begins to bulge in a strange way, irregular shapes appear on its surface. Then the shapes break through the canvas to reveal themselves as arms and legs and heads. They appear to be struggling to bring themselves together in the mysterious murk. The title is "Men Searches for Himself."

In another scene, three shapes appear on stage: two irregular coils (like giant snails) and a huge rectangle. The shapes move about, bend and stretch, their movements indicating that there are live human beings inside. It is probably the best act in the show, full of humour and surprises.

Yoram Boker is a master of illusions. He reclines on a stool, a white mask like a huge, mournful peanut looking at the audience; then he turns around to show that he was actually lying on his back, and the mask turned upside down looks exactly as it did before.

Cards is a profoundly human show, dealing with the basic situations that we have to deal with — the search for contact, loneliness, the joy and disappointment of love. It is handsomely mounted, with simple evocative props and costumes by Orly Belamir, and with witty music — if that's the word for the strange sounds emanating from the loudspeakers and often resembling the human voice gone mad — by Nissim Kimeche. The excellent lighting, which plays a most important part in the show, is by Benzion Munitz. □

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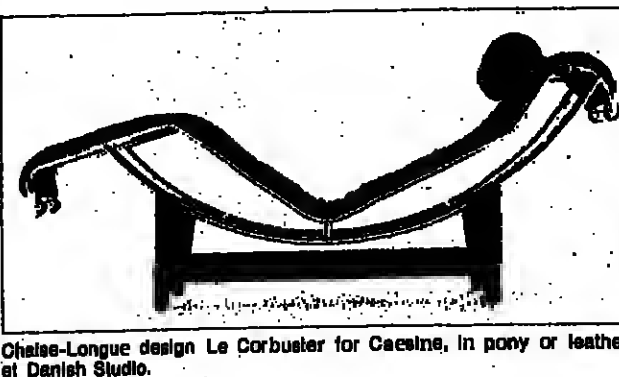
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